

/Start of Dissertation/

## DIVINE REVELATION AND INSPIRATION

### INTRODUCTION

A. Aim: Discuss the theme, "Divine Revelation and Inspiration."

B. Pro: To establish that the "word of God" was given to the apostles through *divine revelations* and recorded by them through *divine inspiration*. We'll explore if *the truth* of God has been preserved during its *translation* from Greek into our English language.

C. Text: Ephesians 3:1-7; 2 Timothy 3:16-17; 2 Peter 1:20-21

D. Outline:

1. The Process of Divine Revelation
2. The Process of Divine Inspiration
3. The Process of Human Translation

E. Introductory Remarks.

1. Our lesson today discusses the process of: "Divine Revelation and Inspiration." In truth, we can only say these two processes, revelation, and inspiration, are the work of the "Hands of the Father, the Lord, and the Holy Spirit." Human translations were done entirely through the hands and minds of uninspired men and women. We believe the translation process was void of biased interpretations and religious influences. After many years of study, writing, preaching, and teaching the "word of God," I genuinely believe (for the most part) that premise is true. However, not every Interlinear New Testament translation followed a "word-for-word" translation of Greek to English in their "Interlinear glossing." Some clauses, phrases, and sentences were translated without the "definite article" preceding them, changing the sentences' meaning. Therefore, this lesson is vitally necessary to correctly inform you, the reader, of these discrepancies in the human Translation of the Sacred Text. We don't know why this is so – but sadly, it is so!

2. First, we will consider the process of divine revelation of the word of God. "Revelation" means to: "Uncover, reveal, or to make known." Who "Knoweth the wisdom and knowledge of God! How unsearchable are His judgments, and His ways are past finding out. For who hath known the mind of the Lord...to whom be glory forever. Amen," Romans 11:33-36. What God has done through "revelation" is to have made known His divine will and way, which had been kept secret since: "The world began. But hath in due times manifested His word through preaching, which is committed unto me (and the other apostles) according to the commandment of God our Saviour," Titus 1:1-3. His word was manifested through "revelation unto His holy apostles and prophets by the Spirit," Ephesians 3:1-7; Galatians 1:11-12.

3. Second, we will discuss the process of divine inspiration in recording the word of God. "Inspiration" means "the breathing forth of the word of God," Matthew 4:4. We can be sure of the authenticity of the "word of God" recorded by the hands of the apostles because it was done through the "inspiration of God," 2 Timothy 3:16-17. Holy men of God: "Spoke and wrote as the Spirit gave them utterance and recollection," 2 Peter 1:20-21; Acts 2:1-4. Peter further explained: "If any man speaks, let him speak as the oracles of God," 1 Peter 4:11. God's divine truths were revealed and recorded through the process of divine inspiration: through the hands of the apostles, Galatians 6:11; Ephesians 3:3-4; Hebrews 13:22; 1 Peter 5:12. Referring to these first two processes: the revelation and inspiration of the "word of God." The Psalmist David wrote: "The word of the Lord is right, and all His works are done in truth," Psalms 33:4. And, "Forever, O Lord, thy word is settled in heaven," Psalms 119:89.

4. Lastly, we will investigate the process of human translations of the word of God. This last process was done without "divine guidance." It was accomplished through the hands of men and women

who were uninspired. They came from many backgrounds, educational standings, and religious beliefs. Their pledge during the Translation of the Greek Text into our English language was to do so without any “interpretations.” The Englishman’s Greek New Testament, of the Greek Text of Stephens 1550, in its Introduction, has recorded these words: “Thus we have endeavored to furnish the English student with all he may require both as to the *Text* of the New Testament and possibly all he required for its word-for-word *Translation*. The interpretation (*of the sacred Text*) we have endeavored to avoid,” Page V. [Words in parentheses are mine]. Still, another, The Greek-English Interlinear ESV New Testament, makes this promise in its Preface: “The ESV is an ‘essentially literal’ translation that seeks as far as possible to reproduce the precise wording of the original Text, and the personal style of each Bible writer. As such, its emphasis is on ‘word-for-word’ correspondence while fully considering differences in grammar, syntax, and idiom between current literary English and the original language. Thus, it seeks to be transparent to the original Text, letting the reader see as directly as possible the structure and exact force of the original (word),” Page XIX-XX. It is our aim in this lesson to test this epistasis. With this brief introduction, let’s consider the first point of this lesson.

## BODY OF LESSON

### I THE PROCESS OF DIVINE REVELATION

A. To begin our discussion of the word “revelation,” we must define what it means in the scriptures. To have a clear understanding of how the Bible uses this word to convey an understanding of the word of God to the readers.

**1. The word “revelation”** in Gr., is *apocalyptic*, which means a disclosure: —appearing, coming, enlightening, manifestation, being revealed, or revelation. The disclosure of truth, instruction, and divine enlightenment concerning heavenly things before unknown — especially those relating to the Christian System — given to redeem the soul of humanity by the Father and the glorified Christ through the revelations of the Holy Spirit, 1 Corinthians 2:10. Paul wrote,

a. To Corinth: “But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit that is of God; that we might know the things that are freely given to us of God. We also speak of those things, not in the words of man's wisdom, but the Holy Ghost's teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned (unlearned),” 1 Corinthians 2:10-14.

b. To Rome, he penned: “Who...knoweth the *wisdom* and *knowledge of God*? How unsearchable are His judgments, and His ways are past finding out. For who hath known the mind of the Lord...to whom be glory forever. Amen,” Romans 11:33-36. [Text shortened for brevity].

c. To Ephesus, “Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you making mention of you in my prayers. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation in the knowledge of Him: The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,” Ephesians 1:15-18; 1 Timothy 3:16. The making known this,

**2. Revelation of Christ.** The revelation was from eternity the work of the divine Godhead. The Father, the Son, and the Holy Spirit all collaborated to reveal the Plan of Redemption to the world at their chosen time. I liken it to the military “Chain-of-Command.” Military men and women and “first responders and receivers” understand this terminology. Let's consider the divine “Chain-of-

Command," in uncovering Christ's revelation. First,

a. The doctrine of the Father became – the doctrine of the Son, John 16:15. Notice, John the beloved Apostle: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son," 2 John 9.

NOTE: Illustrate, The Oneness Doctrine, Ephesians 4:4-6. There is a notion that Jesus is all of these: the Father, the Son, and the Holy Spirit. Anyone who is a casual reader or learned student of the Bible knows such a doctrine is in error and is unsustainable in the Word of God. Further,

b. The doctrine of the Son became – the doctrine of the Holy Spirit. John again: "Howbeit when He the Spirit of Truth is come...He shall guide you into all truth...He shall glorify me: for He shall receive of mine and shew it unto you. All things that the Father hath are mine: therefore, said I, that He (the Spirit) shall take of mine and shall shew it unto you," John 16:13-14; John 14:26; John 15:26-27. [Text shortened for brevity]. Next,

c. The doctrine of the Holy Spirit became – the doctrine of the apostles, Luke 10:16. The doctrine was granted to the apostles by "the Holy Spirit," Acts 1:8; Acts 2:1-14.

Note: Illustrate the revelation of the gospel, revealed unto the Apostle Paul by Jesus Christ, Galatians 1:10-12. Finally,

d. The doctrine of the apostles – became the doctrine of the first-century church, Act 2:42.

1) Luke wrote: "And they (saints) continued steadfastly (Gr., *proskartereo*, e.g., devoting themselves; continued instantly), in the Apostles' doctrine and fellowship (Gr., *didache kia koinonia*), and in breaking of bread, and in prayers," Acts 2:42.

2) The Holy Spirit guided and directed the word and work of the "first-century church of Christ," Acts 5:3-11; Acts 15:28-29; Acts 13:1-4.

3) The Holy Spirit had oversight to not just what they taught but also all that they had written through "His revelation and inspiration," Acts 20:28. Observe,

e. Paul wrote: "If any man thinks himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," 1 Corinthians 14:37; 1 Corinthians 7:25; 1 Thessalonians 4:1-2; 2 Peter 3:2.

3. The doctrine of the church is called "sound doctrine." Healthy teaching!

a. Paul reminds Timothy:

1) First, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightiest charge some that they teach no other doctrine," 1 Timothy 1:3. Again, he admonishes Timothy.

2) Further, "Hold fast the form of sound words, which thou hast learned of me, in faith and love which is in Christ Jesus," 2 Timothy 1:13. Also to Timothy, "But continue thou in the things which you have learned and have been assured of, knowing of whom you have learned them: And that from a child thou hast known the holy Scriptures, which can make thee wise unto salvation through (the) faith which is in Christ Jesus. All scripture is given by inspiration of God...unto all good works," 2 Timothy 3:14-17. [Text shortened for brevity]. He concludes,

3) Finally, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Timothy 2:2. Timothy, remember the things given unto you from me, and many witnesses: and commit them to faithful men, who are competent to teach others also, to be faithful in discharging their duties in "preaching and teaching the sound doctrine," 2 Timothy 4:5; Colossians 4:17-18. Similarly,

b. Paul admonishes Titus, that he:

1) First, should: "Speak thou the things which become sound doctrine," Titus 2:1. Speak the things given you through the Old Testament Scripture and the words I have imparted unto you. So, all

- believers might be built up in "the most holy faith," Jude 1:20; 1 Timothy 1:4; Colossians 2:7. This must be our charge today unto all our beloved brothers in the faith.
- 2) Next, should: "In all things shewing himself a pattern of good works...Sound speech that cannot be condemned," Titus 2:7-8. [Text shortened for brevity]. Titus is an example that enlightens and strengthens the body of Christ. Charge the leadership that you appoint to do the same. Observe,
- 3) Finally, he charged the bishops: "To hold fast the faithful word [*as they had been taught*] that they may be able by sound doctrine both to exhort and to convince the gainsayers," Titus 2:9.
- c. That charge was also given unto us today: "To teach no other doctrine." We once believed sincerely in this charge as a congregation of God's people. But something has happened along the way? We have been "removed from faithfully teaching and preaching sound doctrine." Why? We will deal with some reasons in the last point of this lesson! Continuing,
- d. Paul admonished all the churches to be united in the teaching and "commandments of the Lord," 1 Corinthians 1:10; Ephesians 4:1-6; Philippians 1:27, etc. This charge has not been rescinded. Every generation of God's people must strive to: "Stand fast in the liberty wherewith Christ has made them free, and not to be overcome in the yoke of bondage," Galatians 5:1; 1 Corinthians 15:58. Observe,
4. The divine revelations and manifestations of the will of God have been given unto His people over the centuries through many forms and mediums. Observe,
- a. First, The heavenly Father unto our earthly fathers. Paul wrote: "God, who at *sundry times* and in *diver(s)* (different) manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High," Hebrews 1:1-3; 1 Peter 3:22.
- 1) God spoke first to the fathers by the prophets. The prophets also spoke to the leaders concerning the word of the Lord. This mode of communication made it possible for Israel's fathers and spiritual leaders to know the *will and way* of Jehovah. Sadly, sometimes, these fathers and leaders did not want to hear or abide in the word of the Lord, Jeremiah 6:16; Jeremiah 5:30-31; Isaiah 30:8-11. Paul continued,
- 2) In these last days, Hath spoke unto us by His Son. In the "last days," God spoke unto the people by His Son, who was sent to fulfill all the prophecies concerning Him. John the Baptist was a prophet sent unto the people to "prepare the way of the Lord," Matthew 3:1-3.
- 3) Who did the Son of God speak to first? It was unto the apostles. Observe,
- b. Further, The Son unto His apostles. Jesus said, "I have many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you: things to come. He shall glorify me: for he shall receive of mine, and shew it unto you. All things that the Father hath are mine: therefore, said I, that He shall take of mine, and shew it unto you," John 16:12-15; John 7:16-18.
- 1) The Lord promised these apostles that the Holy Spirit would guide them into all truth. That only means "all truth had not yet been revealed." Jesus said unto those Jews that followed and believed in Him: "You shall know the truth, and the truth shall make you free," John 8:31-32; John 8:36. The Lord speaks here of the truth that "makes one free from their sins." It is this truth many have "err, not knowing the scriptures, nor the power of God," Matthew 22:29; 1 Timothy 4:1-5.
- 2) The Holy Spirit is the last and final revealer of the truth: "the divine word of the living God."
- 3) We have the Lord's words and the Holy Spirit's work in this divine revelation and inspiration of the "truth which is after godliness," Titus 1:1-3. We will speak more about this later in the lesson.

However, for now, we will describe the Spirit of God's work in the revelation of Christ.

c. Finally, The Holy Spirit's advent unto the apostles, prophets, and the first-century church. His work began on the first Pentecost after the Lord's death, burial, resurrection, and ascension into the heavens, Acts 1:8-11. They were empowered to speak the "word of truth" unto all the nations gathered on that Day in Jerusalem, Acts 2:5.

1) Luke wrote: "When the day of Pentecost was fully come, they were all in one accord in one place...And they were all filled with the Holy Ghost. They began to speak with other tongues, as the Spirit gave them utterance," Acts 2:1-4. The day of Pentecost was the beginning of the Holy Spirit's revelation unto the twelve apostles. This started with their "preaching of repentance and remission of sins," Acts 2:36-41. The advent of the Holy Spirit into the world, and "uncovering of the mystery of godliness" began on the Day of Pentecost, in the city of Jerusalem, just as the Lord had promise to them before His ascension into the heavens, Luke 24:44-47, Acts 1:4-11.

2) Paul also became an apostle and was guided by the Holy Spirit in the revelation of the gospel's truth. To the Galatians, he wrote: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Galatians 1:11-12; Galatians 3:1-5.

3) He received the same gospel message as the original twelve apostles. He wrote: "I was one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me," 1 Corinthians 15:8-10. This Apostle revealed more of this revelation through inspiration than any others. Observe,

5. Three passages of the scriptures afford us an understanding of this revelation. They are: 1) Romans 16:25-27, 2) Ephesians 3:1-7, and 3) Titus 1:1-3. Each of these reference scriptures outlines unto the world the "divine revelation of the will of God."

a. And how unsearchable it was indeed until God made it known to the world: His "plan and purpose" through this revelation, ordained by Him before the world began, hidden until the "last days," and finally made known unto the world by His Son, Jesus Christ, and His "holy apostles and prophets," by the Spirit of God.

b. By examining these three scriptures, we can be confident that what we have in various New Testament Bibles, and Interlinear are an accurate testimony of the word of God, provided unto us through divine revelation and inspiration of the Holy Spirit. Now,

c. Let's consider Paul's writings to the churches, evangelists, and fellow laborers of the divine revelation of God. Observe, in Paul's,

B. Letter to Rome. He opens his writing into this revelation by declaring his apostleship with:

1. First, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God...Concerning His Son Jesus Christ our Lord...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead: By whom we have received grace and apostleship, for (preaching the necessity of) obedience *to the faith* among all nations, for His name," Romans 1:1-5; Romans 10:16-18. [Words in parentheses are mine].

2. Further, "For I will not dare to speak of any things which Christ hath not wrought by me to make the *Gentiles obedient*, by word and deed; through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ," Romans 15:18-19.

3. Finally, "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the *revelation of the mystery*, which was kept secret since the world began.

But, now is made manifest, and by the scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the *obedience of faith*: To God only wise, be glory through Jesus Christ forever. Amen," Romans 16:25-27.

NOTE: The word "mystery" is found extensively throughout the Letters of Paul to the churches. It would be prudent to discuss it right now. The word in Gr., is *mystērion*, which means (to shut the mouth); to a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): —mystery. God's hidden purpose, plan, or counsels: kept secret, which deals with revealing His righteousness, currently hidden from humanity, but is made known to believers (Jews and Gentiles) seeking His righteousness through the preaching of the gospel, Romans 1:16-17.

4. Conclusion. Paul's apostleship was according to the will of God and His obedience to the faith.

a. God sent him to preach the gospel of Christ unto the Gentiles to enable them to be: "Obedient (*to the faith*), by word and deed, through mighty signs and wonders, by the power of the Holy Spirit of God," Romans 15:18-19; Acts 6:7; Acts 26:19.

b. Which was through the gospel he preached according to the revelation of the mystery. God kept it secret until it was made known through the scriptures of the Old Testament prophets, unto His holy apostles and prophets "through the faith in Christ Jesus," 2 Timothy 3:15; Acts 17:2-3; Acts 18:27-28. Just as the Lord opened the eyes of His apostles' understanding: "According to the scriptures," Luke 24:45-47; 1 Corinthians 15:3-4; 1 Peter 1:10-12.

c. According to the commandments of the everlasting God, made known to all the nations for the obedience to (the) faith, ordained before the foundation of the world. Similarly, in Paul's

C. Letter to Ephesus. He continued his writings into this revelation, affirming his apostleship with:

1. First, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus," Ephesians 1:1. He establishes,

2. Further, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of time, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ," Ephesians 1:9-12. He ends with,

3. Finally, "For this cause, I, Paul, the prisoner of Jesus Christ, for you Gentiles. If you heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation He made known unto me the mystery: (as I wrote afore in few words, whereby, when you read, you may understand my knowledge in the mystery of Christ); Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and the partakers of His promise in Christ by the gospel," Ephesians 3:1-6; Galatians 3:14.

4. Conclusion. Again, Paul declared his apostleship of Jesus Christ by the will of God. He explains how God had made known unto him the "mystery of His will in the dispensation of the fulness of time, that He might gather all things in Christ, both in heaven and earth."

a. And how these saints had obtained "an inheritance being predestinated according to the purpose of Him that worketh all things after the counsel of His own will. That (these things) should be to the praise of His glory, in all who first trusted in Christ," Ephesians 1:12-14.

b. And that purpose and will of God, given in the dispensation of the grace of God, was given unto Paul by revelation, and he preserved this mystery by inspiration. Paul affirms that when these saints read what he wrote, they would be able to understand his knowledge of the *mystery of Christ*. Notice, "Which in other ages was not made known unto the *sons of men*, as it is now revealed unto His holy

apostles and prophets *by the Spirit*." Stay with me, beloved church!

c. And, what was the mystery, Paul? Here it is: "That the Gentiles should be fellow-heirs, and of the same body, and the partakers of His (God's) promise made in Christ by the gospel," Ephesians 3:6. What a tremendous promise. Although the Gentiles were not the recipient of the Law, they would through this promise be heirs according to the promise God made unto Abraham when they (Jehovah and the Word) were passing through the pieces," Genesis 15:15-18; Galatians 3:8. This great Covenant, is described by Paul unto the Galatians, in Galatians 3:6-29.

NOTE: Download our lesson on SermonCentral.com, "Passing Through the Pieces" by Ron Freeman, Evangelist. This lesson will further explain this promise in great detail. Conclusively, in Paul's, D. Letter to Titus. He validates this revelation by vindicating God's promise with:

1. First, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and acknowledging the truth after godliness. In the hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour," Titus 1:1-3; 1 Timothy 3:16. He continues,

2. Further, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, encourage, and rebuke with all authority. Let no man despise thee," Titus 2:11-15; 1 Peter 2:9; Ephesians 2:10. Finishing up, he charged Titus,

3. Finally, "But after that the kindness and love of God our Saviour toward man appeared: Not by works of righteousness which we have done, but according to *His mercy He saved us*, by the *washing of regeneration*, and the *renewing of the Holy Ghost*, which he shed on us abundantly through Jesus Christ our Saviour: That being *justified by His grace*, we should be made heirs according to the hope of eternal life. This is a faithful saying, and you should affirm constantly that those who believe in God might be careful to maintain good works. These things are good and profitable unto (all) men," Titus 3:4-8; 1 Corinthians 6:11; 1 Peter 3:20-21.

4. Conclusion. We now conclude Paul's discussion of his apostleship of Jesus Christ and God, making known *the faith* unto His elect and acknowledging the truth, which affords *godliness and the hope* of eternal life. Notice how God did these things! Paul outlines it in this fashion,

a. Conceived by God before the foundation of the world. Just as in his Letters to the churches, this plan or purpose in Christ. The hope of eternal life, which God (the one) that cannot lie, promised before the world began, Titus 1:1-2.

1) Again, this is the fulfillment of the Abrahamic promise that God would bring together both Jews and Gentiles into "one body," the "church of Christ," and they would sit together in fellowship as the "children of Abraham."

2) Ishmael and Hagar, who were once "put out of the camp," are: "Now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God...In whom also are built together for a habitation of God through the Spirit (of God)," Ephesians 2:19-22; Genesis 21:8-21. [Text shortened for brevity].

b. Commissioned by God in due time to be manifest through preaching. God chose when His message of the "hope of eternal life" would be made known to the world. He manifested His word through preaching the gospel of Christ in "due times," Titus 1:3.

1) The term "dispensation" in Gr., is *oikonomía*, which means an administration (of a household or

estate), especially a religious ("economy"): — a dispensation, time, or stewardship. It is viewed,

2) In a sense, God provides a means for man's salvation and reveals it to the world. In this case, His plan or purpose, which He made manifest through preaching "the good news of the gospel," Romans 1:16; Romans 10:16-18.

3) All people must hear, believe, and obey to be saved, or to receive the forgiveness of sins, "through the faith in Jesus Christ," Romans 3:24-26. It is also called,

a) "In the fulness of time," Galatians 4:4.

b) "In the dispensation of the fulness of time," Ephesians 1:10.

c) "In the dispensation of the grace of God," Ephesians 3:2; Ephesians 3:9.

d) "According to the dispensation of God," Colossians 1:25.

4) Thus, making the "preaching of the cross" necessary for the world's salvation, 1 Corinthians 1:18-20. In this message: "The mystery which had been hidden from ages and generations, but now (in due time) is made manifest to the saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory," Colossians 1:26-28. Paul provides the same message to Ephesus. He finally concludes,

c. Committed by God unto me (Paul and the other apostles), Titus 1:3. The apostles of Christ were made "stewards of this mystery." Paul wrote to Corinth: "Let a man so account of us, as of the ministers of Christ, and *stewards of the mysteries* of God. Moreover, it is required in stewards, that a man be found faithful," 1 Corinthians 4:1-2; 2 Corinthians 4:1-2; 1 Timothy 1:11-16. Lastly,

E. The mystery of godliness. We have referred to this mystery throughout this point. However, it is necessary now to look into this "mystery of Christ." To Timothy, Paul wrote: "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory," 1 Timothy 3:16. The beloved Apostle speaks of six things concerning the mystery of godliness. So as not to stray too far from the thought, I will merely summarize the Apostle's message with only a few comments on each one.

NOTE: Download our lesson, "The Mind of Christ," from SermonCentral.com; it will outline these points in an informative manner. Herein, therefore, is the mystery of godliness. Please observe,

1. God was *manifest* in the flesh. Let's consider this entire sentence closely. Paul states, "without questions or further discussions (controversy), confessedly, by the consent of all: great is the mystery of godliness," 1 Timothy 3:16. The word "mystery" in Gr., is *mystērion*. We have already discussed it earlier. Therefore, I will make no more comments regarding its meaning. However, the word "godliness" does bear further investigation and discussion. Consider,

a. The word godliness in Gr., is *eusebeia*, which means purity, especially *the gospel scheme (of redemption)*: — godliness, holiness, and righteousness. Godliness is the method of acquiring "holiness or righteousness in the presence of God," Acts 2:5; Acts 10:2. It is not what many teach and preach in today's *many forms* of religious doctrine. Here is the scheme, pattern, or plan hidden since the foundation of the world. What is it? Observe,

b. God, was. The God, in Gr., is "*Theos*," was made visible and known to the world. God in the person of Jesus. Paul discusses "the pre-incarnated Christ, the Son of God," Philippians 2:4-11; John 1:1-3. Continuing,

c. The word "manifest" in Gr., is *phaneroō*, which means to render apparent: — to appear, declare, to shew (forth), or to reveal. The idea is to make visible or known what has been hidden or unknown, whether by words, deeds or in any other manner. How was God made manifest or known? Observe,

d. In the flesh. God took upon Himself: "The form of a servant, being found in the fashion as a man." The word "flesh" in Gr., is *sarx*, which means flesh, or the body of a man, its physical nature, that

like others, was subject to temptation and sin, human suffering and death: "Even the death of the cross," Philippians 2:8; Galatians 3:11-14. Christ, assumed,

1) The earthly nature of a man apart from all divine influence (all glory, authority, and power), and therefore, was Himself subject to temptations, trials, and possible disfavor unto God, His heavenly Father. The beloved Apostle,

2) Paul wrote: "He was in all points tempted like as we, yet without sin," Hebrews 4:15; 1 John 3:5. I wish I had time to discuss this more, but that's another lesson! Paul continued,

3) He took upon Himself this form, "To sanctify through the offering of His body once for all...But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God...For by one offering, He hath perfected them forever that are sanctified... Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus: By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh," Hebrews 10:10-20; Matthew 26:26-30; Hebrews 1:3. [Text shortened for brevity]. Thank God for the "power of the resurrection!" Observe, 2. Christ was justified in the Spirit. Paul now begins his discussion of the resurrection of Christ by the Holy Spirit. Christ was,

a. Justified. The word here in Gr., is *dikaioō*, which means: "to render (i.e., to show or to regard one) as just or innocent: — free, to be just, justified, or a justify(-er), to be declared right, or righteous.

1) It means also to be declared, pronounced, or considered one to be just, right, righteous, or in favor of, or considered "well pleasing unto God," Matthew 3:15; Romans 6:7; Romans 12:1-2.

2) Someone might be "gainsaying" or objecting right about now. Saying, Freeman, you are surely wrong on this point! You sound like Paul while speaking before King Agrippa, whom Festus accused, saying: "Paul, thou art beside thyself, much learning has made thee mad," Acts 26:24. Let me ask you,

3) When was Christ not holy, godly, righteous, or pleasing unto God, His Father? I'll answer, NEVER! Remember, however,

4) Paul is discussing Jesus' human state! The question should be: "When was Christ declared righteous or pleasing to God *before men*?" The answer is after fulfilling *His first act of obedience* unto His heavenly Father. What act was that, Freeman? By submitting Himself unto the "baptism of John the Baptist," Matthew 3:13-17. Stay with me! Paul also wrote about,

5) Christ's *last act of obedience*, he composed: "He became *obedient unto death*, even the death of the cross," Philippians 2:8; Hebrews 5:7-9. As Paul did to the Hebrew saints, I must tell you, "I have many things to say, and hard to be uttered, seeing you are dull of hearing. For when for the time ye ought to be teachers, you have (are in) need that one (should) teach you again that which be the *first principles* of the *oracles of God*, and are become such as need milk, and not of strong meat...But strong meat belongeth to them that are *full age*, even those who because of use have their senses exercised to discern both good and evil," Hebrews 5:10-14. [Text shortened for brevity].

b. In, in Gr., is *en*, which means in, on, at, with, by, among, etc. "In" is a preposition introducing direction, location, time, or an object. It is most likely followed by: — a noun, noun phrase, or pronoun. Observe,

1) The New Living Translation of 1 Timothy 3:16 reads: "Without question, this is the great mystery of our faith: Christ was revealed in a human body, and *vindicated by* the Spirit. He was seen *by angels* and announced to the nations. He was believed in throughout the world and taken to heaven in glory," 1 Timothy 3:16. The NLT changes the word "in," to "by" in this phrase: "by the Spirit."

2) Christ was: "Declared to be the Son of God with power, according to the *spirit of holiness*, by the resurrection from the dead," Romans 1:4. Paul also affirms that the Holy Spirit raised Christ from the dead. The "preposition" in the NLT is not: — "in"; but: — "by." Of which I agree! It was "by the

Spirit" that Christ was vindicated through His: "Resurrection from among the dead." Therefore, by, c. The Spirit (of our God), 1 Corinthians 6:11. Paul penned: "But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal body *by His Spirit* that dwelleth in you," Romans 8:11. I argue, the "vindication" of Christ's holiness and righteousness was validated by His: "resurrection from the dead, by the Spirit of God." Conversely, d. Conclusion. No one having the Spirit of Christ would argue:

- 1) That the Father did not aid in "the resurrection of Christ's body," Acts 2:24; Acts 3:15.
- 2) Nor Jesus Himself, having no part in the resurrection of His "body from among the dead," John 2:19-21. This authority was given unto Him from His Father, John 10:18. Therefore,
- 3) The Father, the Son, and the Holy Spirit conjointly engaged in the resurrection of the body of Christ "from among the dead." To this, I say, Amen. He continued,
3. Christ was seen of (by) angels in the world. The angels sought to understand the divine will of God: "In His plan of redemption." Mentioned earlier as "the scheme of redemption."
  - a. They inquired into it, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into," 1 Peter 1:12.
  - b. They announced, "And shepherds abided in the field in the same country (Bethlehem), watching their flock by night. And, lo, *the angel* of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, Christ the Lord. And this *shall be* a sign unto you; Ye shall find the *babe wrapped* in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the *heavenly host* praising God, saying, Glory to God in the highest, on earth peace, and goodwill toward men," Luke 2:8-14.
  - c. They minister to Him after His temptation: "Then the devil leaveth Him, and, behold, angels came and *ministered* unto Him," Matthew 4:1-11. Likewise, after His prayer in the Garden: "And there appeared an angel unto Him from heaven, *strengthening* Him," Luke 22:43. This was after His prayer in anguish unto His Father in the Mount of Olives, Luke 22:39; Hebrews 5:7-9.
  - d. They assisted in the resurrection: "At the end of the sabbath, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary came to see the sepulcher (tomb). And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for Fear of him the keepers did shake, and became as dead men," Matthew 28:1-4; Acts 1:10; Acts 10:30. I can surely understand this moment of Fear in the hearts of these Roman guards, keeping watch at the tomb of Christ. Observe, the power of the "angel of the Lord."
  - e. They witnessed it, "And the angel answered and said unto the women, Fear not you: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, and he said: Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead, and, behold, He goeth before you into Galilee, there shall you see Him: lo, I have told you," Matthew 28:5-7. Angels were the first of God's creation (not the women) to: "announce the good news of Christ's resurrection" unto the world. He told the women to tell the brethren that He has risen! Amen! Paul again states,
4. Christ was preached unto the Gentiles. This sentence bears some discussion. This was the fulfillment of Old Testament Prophecies. Observe,

a. Preached, the word in Gr., is *kēryssō*, which means: “to herald (publicly), especially divine truth (the gospel): —preach(-er), proclaim, announce, or publish.” This was the work of the apostles, prophets, evangelists, ministers, pastors, and teachers, Ephesians 4:11.

b. Unto, in Gr., is *eis*. But this is not the preposition in this Text. The preposition is “*en*.” The word that conveys Paul’s message here of “*en*” is not “unto,” but “in, or among” the nations. Some later, Interlinear translations inscribe it in their glossing.

c. The Gentiles, the word in Gr., is “*Ethnos*,” which means: “a race (as of the same habit), i.e., a tribe; especially, a foreign (non-Jewish) one (usually, by implication, pagan): —Gentile, heathen, nation, or a people.” Moving ahead, Paul affirms,

5. Christ was believed in the world. The preaching of the mystery of godliness went into all the world. Paul and his company encompassed all the nations of the then-known world, preaching the “good news of the gospel.” See Romans 10:18-21; Colossians 1:23, etc.

NOTE: Download our lesson, “Lord Who Hath Believed Our Report?” On SermonCentral.com.

Concluding, Paul, with excitement, states,

6. Christ was received up into glory. The incarnated Christ “suffered, died, was buried, and rose from the dead” to ascend into the heavens, Acts 1:8-11. Called there,

a. To be seated “at the right hand of God, exalted above all things in heaven and earth,” 1 Peter 3:22; Hebrews 1:3. Given unto Him then, the kingdom of God, Daniel 7:13-14; Daniel 2:44; Acts 2:30-36.

b. Paul wrote: “Which God wrought in Christ when He raised Him from the dead and set Him at His right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all,” Ephesians 1:20-23.

c. Paul again, “Wherefore, God, also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,” Philippians 2:9-11. Amen, and Amen! With this burst of praise, let’s consider our second point in this lesson.

## II THE PROCESS OF DIVINE INSPIRATION

A. Inspiration of God. In the fashion of point one, we must begin this point by defining the word “inspiration.” The word in Gr., is *theópneustos*, which means to breathe in divinely: —given by the inspiration of God. The word of God is breathed forth from His mouth. In this regard, it refers to the revelation of the mystery of Christ, meaning all the contents of the scriptures, which God inspired. Jesus said,

1. Unto Satan during His temptation: “It is written: Man shall not live by bread alone, but by every word that *proceedeth out* of the mouth of God,” Matthew 4:4; Isaiah 55:11.

a. We might want to remember this rebuttal during our temptations.

b. Quote the book to the tempter, “Thy word have I hid in my heart, that I might not sin against thee,” Psalms 119:11.

c. It worked for the Master, and it will work for us! Back to our lesson, the Apostle,

2. Paul inscribed: “All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnish (equipped) unto all good works,” 2 Timothy 3:16-17. Paul affirms these certain truths,

a. All scripture was imparted to him by God’s revelation and inspiration. The apostles and prophets

received and recorded God's word through God's inspiration (the Father, the Son, and the Holy Spirit). Therefore, it is without error and human influences. As such,

b. It is profitable (in every aspect that God intended it to be so). Isaiah wrote: "So, shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing(s) whereto I sent it," Isaiah 55:11.

1) It is, therefore, profitable, i.e., helpful, serviceable, and advantageous: —profit(-able), in every aspect of spiritual guidance, enlightenment, and salvation.

2) Paul uses the word: "profitable" three times in his Pastoral Epistles written unto Timothy and Titus, 1 Timothy 4:8; 2 Timothy 3:16; and Titus 3:8.

3) These two evangelists were working to build up and fortify the churches of Christ where they were laboring in "doing the work of an evangelist," 2 Timothy 4:5. If I imparted some instruction here, it would be as did Paul, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Timothy 2:15. Study what? The word of God. Listen to him. Notice beloved in the Lord!

4) For what purpose, Paul? That you might be approved unto God, His workman, that shall not be ashamed, by rightly dividing (cutting it straight) the word of truth. Why, Brother Freeman? The word in Gr., is *ōphelimos*, which means profitable, helpful, and necessary for your entire work in the ministry as an evangelist, minister, preacher, or teacher of God's divine precepts, statutes, commandments, and instructions in righteousness. I recall what,

NOTE: Brother Warren told me when I undertook this great work to study His word *to be approved in His sight*, not to him, nor any others. In doing so, you will never be *ashamed* or *afraid* of the task set before you. You will always have His help, guidance, approval, and success. I have never forgotten those words from my mentor and beloved father in the Lord! Whom I loved dearly!

c. Profitable unto to what? Let's consider Paul's instruction to Timothy more closely. It is Profitable,

1) For doctrine. That word in Gr., is *didaskalia*, which means God's divine instruction: —doctrine, learning, and teaching. His word will instruct you into its truths, blessings, and how to teach and preach it, as it teaches us how to "worship Him in spirit and truth," John 4:24. Again, it is profitable,

2) For reproof. The word reproof in Gr., is *elegchos*, which means proof, conviction: —evidence, or reproof. This refers to the proof by which a thing is proved, tested, or confirmed to be sound doctrine according to the faith. Paul wrote: "Proving all things and holding fast to that which is good," 1 Thessalonians 5:21. See also 2 Corinthians 13:5; Acts 17:11; Ephesians 5:10.

3) For correction. The word correction in Gr., is *epanorthōsis*, which means a straightening up again, i.e., rectification (reformation): —correction. It also means to restore to an upright, right state through correction, council, or spiritual guidance to improve one's life and character before God and men. We will consider the following phrase together. Observe,

4) For instruction in righteousness. The phrase in Gr., is *paideia en dikaiosynē*, i.e., providing education, training, or instruction utilizing disciplinary correction: —chastening, chastisement, instruction, nurture, to ensure or lead one to equity (just, fair, and impartial) character and actions, especially (Christian) justification: —righteousness, and godliness.

a) The word of God can lead one through education, instruction, and training into the knowledge of integrity, virtue, purity of life, righteousness, justification, salvation, and eternal life, which has been revealed in the "mystery of Christ and godliness," Titus 1:1-3; Titus 3:4-7.

b) We will close this lesson by observing the "pattern of conversion" revealed unto the first-century saints by God's "holy apostles and prophets by the Spirit," Ephesians 3:5; John 14:26; John 16:13.

c) However, hearing, believing, and becoming obedient to this truth will come from our *study* and *faith* in the word of God. No truth can be claimed if it is not contained in the word of God. Thus, we

must study it first to obtain the "knowledge of the truth" for ourselves and then to teach others. Solomon wrote: "The heart of the righteous man studieth to answer," Proverbs 15:28; 2 Timothy 2:15. d) Peter wrote: "But sanctify the Lord God in your heart: and be ready always to answer every man that asketh you a reason of the hope that is in you with meekness and fear," 1 Peter 3:15. Let's not forget the charge of Paul unto all who would be the servant of the Lord, 2 Timothy 2:24-26. If we do these things,

d. Then, the man of God: "the servant of the Lord." Observe,

1) May be perfect (complete). The word perfect in Gr., is *artios*, which means having a fresh attitude and aptitude given for use, i.e., that is fitted, trained, prepared, and complete: —perfect. The following phrase tells us why we have been made perfect. Paul wrote,

2) Thoroughly furnished (equipped). This phrase in Gr., is *exartizō*, meaning "to finish out (time); to be equip fully (a teacher) to: —accomplish, be thoroughly furnish, or wholly prepared. For what? Paul now tells Timothy. Observe,

3) Unto all good works. We will consider this sentence together. The words in Gr., are *pros pas agathos ergon*, which means "unto all: —benefit, good(s) (things), well, excellent, upright, and honorable; act: —deeds, doings, labors, or works." We have been equipped to become: "Meet for the master's use, and prepared unto every good work," 2 Timothy 2:21. Paul, now teaches all the saints,

e. How to present (preach and teach) the word. The beloved Apostle also instructed Timothy, Titus, and all men and women, claiming to be: "The servants of the Lord," how to present the faith, the word of truth unto both believers and "unbelievers." We can do this through teaching the sound doctrine: "Both to exhort the believers and to convince the gainsayers," Titus 1:9. I will return to this verse later in the lesson. However, for now, let's learn how Paul wanted his "sons" and "us" to preach and teach: "The faith, or the truth of the gospel of the grace of God," Titus 1:1; Acts 20:24. Observe,

1) To Timothy, he wrote: "The servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, (and) patient. In meekness instructing those that oppose themselves; if God peradventure will give them (a heart of) repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will," 2 Timothy 2:24-26. I love this passage of sacred Text because Paul told Timothy how to do: "The work of an evangelist," 2 Timothy 4:5. Observe, "The servant of the Lord must,"

a) Not strive, but be gentle unto all men. Don't argue and debate the word of truth. Teach it with gentleness and kindness. Win them with *the word*, not by your loud tones or *angry words*.

b) Be apt (capable) to teach and patient in meekness, instructing those who oppose themselves. Teach them patience and humility. Instruct them, *don't criticize* or *chastise* them. Remember, they are not opposing you but themselves. Instruct them in patience, sincerity, and love. People know when you care and not just trying to prove them wrong or want to win an argument (or debate).

c) If God's peradventure (perhaps, or possibly) *will give* them repentance to *acknowledge* the truth. Labor with them, praying that God will open their eyes of understanding and give them a heart of repentance and willingness to acknowledge the truth, Ephesians 1:17-18; 1 Timothy 6:3-5. Some have traveled that road for a long time. Hearing, learning, believing, and obeying the truth will take time for some to be reconciled with God. Remember, your own "conversion experience" (obeying the gospel).

d) They may recover themselves from the devil's snare. They have become entrapped by the devil to (their sins, being deceived, and having become enslaved to wickedness and ungodliness). Only God can see their hearts. If it is "good and honest," it will eventually surrender to the Lord and His will. Remember,

e) He (the evil one) has taken them captive by his will. They are incarcerated to sin, disbelief, disobedience, and all unrighteousness by the will of the evil one. Satan is the deceiver and *father of all lies*, ungodliness, corruption, and unrighteousness in the world, John 8:44. If evil – the D-evil – is behind the cause or in charge of it! And then he wrote,

2) To Titus, "But speak thou the things which become sound doctrine...in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, (and) sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you...These things speak, encourage, and rebuke with all authority. Let no man despise thy youth," Titus 2-15. [Text shortened for brevity]. Through Timothy, Paul says,

3) To us, "And the things that thou hast heard of me among many witnesses, the same commit thou to *faithful men*, who shall be able to teach others also," 2 Timothy 2:2. Timothy, what I charged you, you now also: "Commit and charge faithful men, who shall also be able to teach others." If there is anything I might give to you reading and studying this lesson, it would be the words of the Good Master: "Go, and do likewise," Luke 10:25-37. [The Lord's conclusion of the parable: "The Good Samaritan."] Observe now,

3. The certainty of inspiration of God's word. The man or woman of God can be confident in the authenticity of the "word of God" as recorded by the hands of His apostles and prophets because it has been preserved by the watchful eye of God, and by the Holy Spirit of God through His "revelation and inspiration," of it unto all of them. How was this revelation given and preserved?

4. The inspiration within man. Job wrote about the inspiration within the human spirit of the man. This wisdom comes from listening, watching, and not speaking out of one's righteousness. "Elihu, the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job," Job 32:2-3. He waited to answer about the condition of Job until after his elders had spoken. Observe,

a. Job wrote: "Now Elihu had waited till Job had spoken because they *were* elder than he. When Elihu saw no answer in the mouths of *these* three men, his wrath was kindled. And Elihu, the son of Barachel the Buzite, answered, "I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine (own) opinion," Job 32:4-6. He continued,

1) "I said, Days should speak, and the multitude of years should teach wisdom," Job 32:7.

2) "But *there is* a spirit in man: and the *inspiration of the Almighty* giveth them understanding. Great men are not *always* wise; neither do the *aged understand judgment*. Therefore, I said, listen to me; I also will shew mine (own) opinion," Job 32:8-10.

3) "Behold, I waited for your words; I listened to your reasons while you searched out what to say. Yea, I attended unto you, and, behold, none of you convinced Job, *or* that answered his words: Lest ye should say, we have found out wisdom: God thrusteth him down, not man. Now he hath not directed *his* words against me: neither will I answer him with your speeches," Job 32:11-14. Listen to this unlearned man, who had obtained wisdom and respect for those from whom he had obtained an understanding from their words. Job and the aged men,

4) "They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, *and* answered no more;) *I said*, I will also answer my part, I will shew mine opinion," Job 32:15-17. He continued,

5) Finally, Elihu said: "For I am full of matter, the spirit within me constraineth me. Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; *in so doing* my

maker would soon take me away," Job 32:18-22.

b. Application. I have listened to and read what I have learned on this subject. I do not approach this lesson with pride or arrogance but with humility. No, I am neither a scholar nor an authority in Greek, but I have read the divine precepts and the Holy Scriptures and preached and taught them for over 60 years. This wisdom and understanding have come from years of reading, research, study, and meditation upon the sacred Text. It has given me an "enlightenment into the mystery of Christ." I attribute this learning to my Lord, the apostles, prophets, and my mentors in the faith. Like Elihu, I have waited to answer. I have given it and trust it will be received in like manner.

c. Elihu continued: Wherefore, Job: "I pray thee, hear my speeches, and listen to all my words. Behold, now *I have opened my mouth*; my tongue hath spoken in my mouth. My words *shall be of the uprightness of my heart*, and my lips shall utter (His) knowledge clearly. The Spirit of God has made me, and the breath of the Almighty has given me life. If thou canst answer me, set *thy words* in order before me, stand up. Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay," Job 33:1-6; Job 10:12; Ecclesiastes 12:7. Hear now from Solomon, whom God granted him wisdom, power, money, and glory because he asked God: "For wisdom to judge His people," 2 Chronicles 1:11-12.

d. Solomon wrote: "Moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out, *and* set in order many proverbs. The preacher sought to find acceptable words; *what was written was upright, even* words of truth. The words of the wise *are* as goads and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd. And further, by these, my son, be admonished: of making many books, *there is* no end, and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this *is* man's whole *duty*. For God shall bring every work into judgment, with every secret thing, whether good or evil." Ecclesiastes 12:9-14. Consider,

1) This is the wisdom I sought and now possess as a blessing from God, James 1:5-8; James 3:17-18.

2) Now, let's listen to the beloved Apostle Paul. He penned: "For I am the least of the Apostle, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am: and His grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore, whether *it was* I or they, so we preach, and so ye believed," 1 Corinthians 15:9-11; Galatians 1:13-17.

3) These are the words of the most acclaimed Apostle, yet counted himself the least and not worthy to be called an apostle. Through his letter, we know the "mystery of Christ" and the "mystery of godliness," Ephesians 3:3-4; 1 Timothy 3:16. Let's hear him again! He wrote,

e. To Ephesus: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," Ephesians 1:15-18. How did this understanding of enlightenment occur? Let's hear him,

1) He inscribed: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, you may understand my knowledge in the mystery of Christ). Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets *by the Spirit*; That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel," Ephesians 3:1-6. Here it is: observe,

- 2) First, "If ye have heard of the dispensation of the grace of God which is given me to you-ward."
- 3) Further, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words."
- 4) Next, "Whereby, when ye read."
- 5) Finally, "Ye may understand my knowledge in the mystery of Christ)."
- 6) What was the mystery Paul: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel."
- f. Isaiah wrote: "Whom shall he teach knowledge? And whom shall we make to understand doctrine? *To them, who are weaned from the milk and drawn from the breasts?* For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little," Isaiah 28:9-10; Isaiah 34:16; John 5:39. Continuing,
- B. Holy apostles and prophets. Jesus promised His Apostles divine help from the Holy Spirit in their preaching and defense of the word of the Lord. Jesus said unto them early in His work among them to prepare the 12 apostles for their work after He left them and returned to glory. Observe,
  1. First, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, and for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not you that speak, but the Spirit of your Father which speaketh in you," Matthew 10:17-20.
  2. Further, "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John 14:27; John 15:26-27. As I mentioned earlier,
  3. Finally, Jesus said unto them, "I have many things to say unto you, but you *cannot bear* them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you: things to come. He shall glorify me: for He shall receive of mine, and shew it unto you. All things that the Father hath are mine: therefore, said I, that He shall take of mine, and shew it unto you," John 16:12-15; John 7:16-18.
  4. Conclusion. Do you remember the troubledness of the heart I mentioned earlier? Well, I see it now in your faces. Jesus did not permit all that He taught them to their memory entirely; it was the Holy Spirit's work to remind, guide, and instruct them in their work of speaking and recording the word that: "proceeded from the mouth of God."
- C. Holy men of God recorded the divine will and way of God. They did it with the guidance of the Holy Spirit. Peter wrote,
  1. First, "Of which salvation the prophets had enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into," 1 Peter 1:10-12. Also, "But the word of the Lord endureth forever. And this is the word (true grace) which by the gospel is preached unto you," 1 Peter 1:25; 1 Peter 5:12. Paul spoke of it unto the elders of Ephesus, "as the gospel of the grace of God," Acts 20:24.
  2. Further, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as the* Holy

Ghost moved them," 2 Peter 1:20-21.

3. Finally, "If any man speaks, *let him speak* as the oracles of God; if any man minister, *let him do it* as of (with) the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen," 1 Peter 4:11.

4. Conclusion. Peter's words were given to him by the same Spirit given to Paul. The eternal Spirit of God guided holy men of God to speak and write the holy scriptures. And when they spoke from them, and about them, they recognized it was God's words they were imparting unto the world. I sincerely believe that as the Holy Spirit preserved Paul's Letters, so were Peter's Letters. And we can be confident that is so for the entire Holy Bible.

D. Apostles' authenticity of their Letters. We do not need the Biblical Canon of the Scriptures to provide the certainty of the authenticity of the Letters of the Apostles. In truth, their style and form of writing aided in the Biblical Canon of the Letters in the New Testament. We have the apostles' own words for the letter's authenticity, which were written and sent to the churches of Christ in the first century. Observe,

1. In Paul's Letters to the churches, he certifies that he wrote unto them by his hands. Thus, he was authenticating the Letters to the churches.

a. To Galatia, he wrote: "Ye see how large a letter I have written unto you with mine own hand," Galatians 6:11. We believe that to be so because his eyes were weak, and perhaps his hand shaky, Galatians 6:11-15. Yet he closed out each letter he wrote and sent to the "first-century" churches of Christ, Romans 16:16.

b. To Ephesus, he penned: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)," Ephesians 3:3-4. Notice the order: I wrote, — you read, and then — you understood. What Paul? My knowledge of "the mystery of Christ." They did not obtain an enlightening difference from the Apostle's written message. So, we read and obtain the same knowledge and understanding of the mystery of Christ!

c. To the Hebrews, he inscribed: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant: Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom *be* glory forever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know that our brother Timothy is set at liberty; with whom, if he comes shortly, I will see you," Hebrews 13:20-23.

2. Peter's certification of his letter written to the "scattered Jewish and Gentile saints." He penned: "By Silvanus (Silas), a faithful brother unto you, as I suppose, *I have written* briefly, exhorting, and testifying that this is the true grace of God wherein you stand," 1 Peter 5:12. Finally,

3. The Letter of Jude. James' brother inscribed: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called: Mercy unto you, and peace, and love, be multiplied," Jude 1:1-2. He continued: "Beloved when I gave all diligence *to write unto* you of the common salvation, and it was needful for me *to write unto* you, and exhort *you* that you should earnestly contend for the faith which was once delivered unto the saints," Jude 1:3. Embedded in the Letters of the apostles, and other authors is their certification, that they wrote the letter.

4. Conclusion: In some Letters, the author acknowledges that he has written the words of mercy, peace, and love unto the saints. This statement of identity affirms the authorship of the letter. We do not doubt that their words were inspired by recollection and revelation. In some instances, the writer mentioned that he had imparted the words unto the saints before the letter was written. This teaching was during their "missionary work" among them beforehand. As I conclude this point, I

must share that such "salutations and benedictions" are similar in all the authors' letters. Observe, E. Apostles' "Salutations and Benedictions." We also find them embedded in the Letters of the apostles, their unique "fingerprints" or a pattern found in their "Salutations" and "Benedictions" to the churches whom they wrote to provide further "doctrine and encouragement." Observe,

1. It would be wise for us to begin here with a definition of both these words: salutation and benediction. I consulted Wikipedia for its definition of these two words.

a. First, Salutation: "A salutation is a greeting in a letter or other communication. Salutations can be formal or informal. The most common form of salutation in an English letter includes the recipient's given name or a title. Some greetings are considered vulgar, others "rude," and others "polite." In our English, salutations: "such as "Dear Mr. Smith" or by a given name, such as "Dear Mark," are polite. Wikipedia, Salutation | <https://en.wikipedia.org/wiki/Salutation>. Conversely, a benediction reflects similar imprints of the writers. A salutation in the Bible would most likely begin as we have observed earlier: "Jude, the servant of Jesus Christ, and brother of James, to them that God sanctifies," Jude 1:1. Wikipedia, again,

b. Further, Benediction: "A benediction (Latin: *bene*, well + *dicere*, to speak) is a short invocation for divine help, blessing, and guidance, usually at the end of a worship service. Wikipedia, Benediction | <https://en.wikipedia.org/wiki/Benediction>. In their benedictions, the writers invoked God's blessings, protection, and preservation unto the saints, whom they have written to affectionately or to chastise (as in some of Paul's Letters to the churches).

c. Finally, the letter to the churches. Most letters begin with a "salutation" and end with a "benediction." In these salutations and benedictions, each of these authors' Letters contains specific words, expressions, and encouragements that identify the writers of these Letters. We will consider this truth before ending our discussion of this point in the lesson. Consider,

2. Biblical salutations. At this junction, we will consider formal salutations from several biblical authors. We will study their various Introductions beginning with their Letters to identify their own "personal style" of "salutations" at the start of their Letters to the churches. Observe,

a. Paul's salutation. He customarily begins with 1) "Paul, an apostle, 2) including the brethren with him (if so), 3) then, unto the church or churches, 4) giving its name, 5) an affirmation of grace, mercy, peace, or love, and 6) the glory to God, the Father, or the Lord Jesus Christ. I will call these inclusions into Paul and the other writers their "Trademarks" in their Letters. He wrote to the church,

1) At Galatia: "Paul, *an apostle*, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.) And all *the brethren* which are with me, unto the *churches of Galatia*, *Grace* be to you and *peace* from *God the Father*, and from our *Lord Jesus Christ*...To whom be *glory forever* and ever. Amen," Galatians 1:1-5.

2) At Ephesus: "Paul, *an apostle* of Jesus Christ by the will of God, *to the saints* which are at Ephesus, and to the faithful in Christ Jesus: *Grace* be to you, and *peace*, from *God our Father*, and the *Lord Jesus Christ*...To praise the glory of His grace, wherein He hath made us accepted in the beloved," Ephesians 1:1-6.

3) At Philippi: "Paul, and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops, and deacons: *Grace* be unto you, and *peace*, from *God our Father*, and the *Lord Jesus Christ*," Philippians 1:1-2. Paul, in this salutation calls him and Timotheus, the servant of Jesus Christ, and his "glory and praise to God" came later in his salutation, Philippians 1:11.

4) At Colossae: "Paul, *an apostle* of Jesus Christ by the will of God, and *Timotheus*, our brother. To the *saints and faithful* brethren in Christ at *Colosse*: *Grace* be unto you, and *peace*, from *God our Father* and the *Lord Jesus Christ*. We *thank God* and the Father of our Lord Jesus Christ, praying always for you,"

Colossians 1:1-3. A few more of Paul, and then we will review some of the other Authors of the New Testament. Let's consider 1<sup>st</sup> and 2<sup>nd</sup> Timothy, and finally, Titus.

5) The First Epistle to Timothy: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope. Unto Timothy, my own Son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightiest charge some that they teach no other doctrine," 1 Timothy 1:1-3.

6) The Second Epistle to Timothy: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved Son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I thank God, who I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayer's night and day," 2 Timothy 1:1-3.

7) The Epistle to Titus: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness: In the hope of eternal life, which God, that cannot lie, promised before the world began. But hath in due times manifested His word through preaching, which is committed unto me according to the commandments of God our Saviour. To Titus, mine own Son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour," Titus 1:1-4. I dare not prolong this lesson discussing the other 20 Letters written by this beloved Apostle. [Most texts were shortened for brevity]. All of Paul's Trademarks are in his Letters. Let's now consider,

b. Peter's salutation. He begins his salutation with 1) his name, 2) declaring his apostleship, 3) addressing the scattered saints, 4) giving their locations, 5) affirming their calling and election, and 6) giving them a pronouncement of grace, mercy, and peace, 1 Peter 1:1-5; 2 Peter 1:1-4.

c. James' salutation. He is the Lord's brother. He begins with 1) His name, 2) declaring himself to be a servant of God and the Lord, 3) addressing the twelve scattered tribes, 4) calling them brethren, and 5) providing words of encouragement, wisdom, and assurance from God.

d. John's salutation. The beloved apostle of Christ. John gives very little credit to himself as the writer of his Epistles. He follows a familiar *pattern* or "Trademark" in his letters. It consists of his 1) greeting the "elect lady and her children," 2) their love of truth, 3) their knowledge of truth, 4) his affirmation of grace, mercy, and peace, 5) giving glory to God the Father, and the Lord Jesus Christ, and 6) his rejoicing greatly in them in their walking in truth, and the commandments from the Father.

e. Conclusion. All these inspired writers of the word of God had their introduction to their Letters unto the Saints. We can find similar words of introductions and phrases of kindness, hope, and love in the Father, the Lord Jesus Christ, and the Holy Spirit. They would commend and chastise members of the assembly personally when it was necessary. These words were always written in the hope of helping the church to work together and love each other with a pure heart fervently. And so should our lessons, teaching, and words of encouragement follow his love pattern for the saints. We find identifiable "Trademarks" in the benedictions as well. Observe,

3. Biblical benedictions. Recall the benediction, a short invocation for divine help, blessing, and guidance, usually at the end of the letter. In this section, I will present their order and certification of authenticity of their Letters to the churches and the saints. I will keep this short so as not to prolong the lesson. Observe in,

a. Paul's Letters. He mentions the brethren with him, those who would be bearing the letter unto them, prayers for God's help among them, and charges them to remain faithful and be at peace with one another. Notice,

1) To Galatia. He grants them words of assurance and encouragement, certifying the letter was

- written by his hand and charging them to remain in the grace of God, Galatians 6:9-11. Closing out: "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen," Galatians 6:18.
- 2) To Ephesus, "Finally, my brethren, be strong in the Lord...But that ye may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall tell you all things, for I sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen," Ephesians 6:11-24.
- 3) To Philippi. "But my God shall supply all your needs according to His riches in glory by Christ Jesus. Now unto God and our Father be glory forever and ever. Amen. Salute every saint in Christ. The brothers who are with me greet you. All the saints salute you, chiefly those of Caesar's household. The grace of our Lord Jesus Christ is with you all. Amen," Philippians 4:19-23.
- 4) To Colossae. Paul writes unto them greetings from the brethren, Colossians 4:7-14. Closing out with: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you...And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfill it – the salutation by my hand, Paul. Remember my bonds. Grace, be with you. Amen," Colossians 4:15-18.
- 5) To Timothy, and Titus. He wrote: "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace *be* with thee. Amen," 1 Timothy 6:20-21.
- a) Also, to Timothy: "Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, Pudens, Linus, Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace, *be* with you. Amen," 2 Timothy 4:19-22.
- b) And finally, unto Titus: "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas, the lawyer, and Apollos on their journey diligently so that nothing will be wanting unto them. And let us also learn to maintain good works for necessary uses so they are not unfruitful. All that are with me salute thee. Greet them who love us in the faith. Grace, be with you all. Amen," Titus 3:12-15.
- b. Peter's Letters, "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen," 1 Peter 5:12-14. And, finally, "But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen," 2 Peter 3:18.
- c. John's Letters. His benedictions are relatively short. "Little children, keep yourselves from idols. Amen," 1 John 5:21.
- 1) Again, "Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen," 2 John 1:13.
- 2) And, finally, "I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name," 3 John 1:13-14.
4. Conclusion. Time does not permit me to address every Letter's Salutation and Benediction. I have included much more than I originally intended.
- a. These should be sufficient for every believer in Christ. Observing each writer's style, pattern, or

Trademark mentioned in their Letters.

- b. Each shows a great affection for the saints by calling them beloved brothers and children of God.
- c. What a great picture preserved herein regarding the care and love these men of God shared among the saints whom they "fathered in Christ," 1 Corinthians 4:15; James 1:18; 1 Peter 1:23.
- d. These, of course, do not include all but do establish each writer's Trademark, and we can be confident they were being guided by the "hand of God" in their instruction, encouragement, and final exhortation to remain "faithful to their calling and election unto Him," 2 Peter 1:10-11. [Most texts were shortened for brevity]. Now, let's consider our last and final point in this lesson.

### III THE PROCESS OF HUMAN TRANSLATION

A. Human Translation. Similarly, as before, we must define "translation." The word in Gr., is *metatithēmi*, which means to transfer, transport, exchange, change sides, or pervert (convert): — carry over, change, remove, translate, or turn. The idea is to transpose (two things, one of which is put in place of the other). The Greek manuscript is changed, carried over, or translated into an English equivalent. This process or operation was done without "divine assistance or guidance." The word "translation" in this lesson means the work of uninspired men and women in producing the English New Testament Bible and the Greek-English Interlinear. Consider,

1. Human translations were done entirely through the hands and minds of men and women (uninspired). We believe the translation process was void of biased interpretations and religious influences. Consider,

- a. After many years of study, writing, preaching, and teaching the "word of God," I genuinely believe (for the most part) that premise is true.
- b. Most New Testament translated into English and other languages (we believe) was done unbiased and completely impartial.
- c. The minor errors and discrepancies noted, in my judgment, have had no meaningful impact on the New Testament's authenticity: it remains in complete accord with the apostle's doctrine, Acts 2:42.
- d. However, the absence of the "*definite article*" in some passages has changed the meaning of the words, phrases, or sentences compared to later published Interlinear translations. I will point out several passages where this is so later in the lesson. In some,

2. Interlinear New Testaments. There have been extensive "interpretations" rather than following a "word-for-word" translation of the original Greek language into English. I speak only to the modern "Greek-English Interlinear New Testaments" in this observation. The New Testament is, in fact,

3. The Covenant of Christ. This Covenant was ratified upon the death of Christ and the shedding of His precious blood "for the remission of sins passed over in the first Covenant through the forbearance of God. That He (God) might be just, and the Justifier of all (them) that believe in Christ Jesus," Romans 3:24-26; John 19:34; 1 Peter 1:18-19. You might recall,

- a. It is in the Gospels of the New Testament that we find Jesus' promises of the "words of eternal life," John 5:39; John 6:67-69. The Four Gospels, however, do not outline the "pattern of conversion" for the true believer to learn "the way of the Lord more perfectly," Acts 18:24-28. We must look to the Book of Acts and the Letters of the Apostles to the first-century churches to obtain the: "pattern of conversion" that leads the repentant-believers to: "The faith of God's elect, and the knowledge of the truth, which is after godliness (to be free, justified, or forgiven) of their sin," Titus 1:1; Romans 6:7. This is the freedom from sin, Jesus spake unto the believing Jews, John 8:30-36.

NOTE: Review our Lesson entitled: "The Necessity of Baptism" on Archive.org. Obtain the Link at the end of this lesson. It correlates God's truth in John 8:31-32, Matthew 3:15, and Romans 6:7.

- b. In the New Testament "covenant of Christ," the repentant-believers: "Were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Corinthians 6:11. Each of these blessings signifies their faith and obedience to the "gospel of Christ," Acts 18:8. Observe,
- c. The "terms of pardon and forgiveness of sins" that are granted by God's grace are outlined in Christ's Covenant, "which is far different" than the "first covenant," given unto the people of Israel by Moses. Again, in my judgment, the provisions of "the grace of God" have been preserved during the human Translation Process. We can "rightly divide the word of truth" to be "obedient to the faith," just like the first-century believers (cutting straight the word of truth), Acts 13:8-12; 2 Timothy 2:15. Therefore, we can be confident that the "will of God" can be found, believed, and obeyed for one to: "obtain the forgiveness of sins," Acts 2:38; Acts 22:16. Considering,
- d. The thief on the cross. We are unable to claim our salvation has been procured like the "thief" while dying on the cross alongside Christ. Many have claimed without any knowledge that *the thief* died under the Old Testament Covenant, actually, during the ministry of Christ Himself. Many were forgiven by Jesus then, and He explained why. He said: "The Son of man hath power on earth to forgive sins," Mark 2:10; Luke 7:36-50. Thankfully, we are not under that Covenant.

NOTE: See our lesson entitled: "Was the Thief Saved?" On SermonCentral.com, by Ron Freeman, Evangelist. It discusses this theme in detail with Biblical explanations of the New Testament Covenant of Christ.

4. Conclusion. In summary, believers in Christ must acknowledge That the Covenant of Christ is God's "grace through the faith." Which is imparted to all believers "by faith and obedience to the gospel of Christ," Romans 1:16; Romans 10:16-18. Therefore, this calling of grace depends upon all believers "accepting God's grace," as He has given commandments unto His holy apostles and prophets by the Spirit. And may I add,

- a. God's "terms of pardon" cannot be altered, amended, or changed in any manner. I make no apologies for my Lord; I can only say as the beloved apostle Paul: "Am I, therefore, become your enemy because I tell you the truth?" Galatians 4:16. Observe,
- b. The Father of Glory has every right to impose what we must do to be saved. Amen, brother Walls and sister Ceilings. The jailer asked Paul and Silas: "Sirs, what (is necessary for me to do) that I may be saved?" Acts 16:30. And they replied: "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house," Acts 16:31; John 9:35-38.
- c. However, beloved in the Lord, the jailer, and his house had first to be taught, then do what Paul and Silas instructed them to do afterward. If you read the entire account of this act of conversion, it did not end in the jailhouse.

1) But they left (Paul, Silas, and the jailer) and went to the jailer's house. The jailer and his house were "taught the way of the Lord," and all that was necessary for him and his house to be saved, John 6:44-45; Acts 18:24-28.

2) At midnight, they went searching for water. Why? Do "what was necessary for him and his house to be saved." Notice this ending, then,

3) They (the jailer and his house) were all "baptized, and then returned to the house...exalting (rejoicing) with all his house, having believed in God," Acts 16:32-34.

NOTE: The sentence: ["Sirs, what must (*is necessary*) I do to be saved?"] Is the actual translation of the Greek words: ["*kyrios, tis dei me poieō hina sōzō.*"] in The Englishman's Greek New Testament, the Greek Text of Stephens 1550, An Interlinear Literal Translation, Page 363. See references at the end of this lesson. Let's now consider some examples of translation critiques that have occurred over the recent years. Observe,

B. The translation process. For the most part, the Biblical translation process is where men and

women worked tirelessly and faithfully, without "divine assistance" in translating the Greek Text into an English equivalent of the "divine revelation and inspiration of the word of God." They came from many backgrounds, educational standings, and religious beliefs. Their pledge during the Translation of the Greek Text into our English language was to do so without any human "interpretation." Consider these promises,

1. The Englishman's Greek New Testament, of the Greek Text of Stephens 1550, in its Introduction, contains this pledge: "Thus we have endeavored to furnish the English student with all he may require both as to the *Text* of the New Testament and possibly all he required for its word-for-word *translation*. The interpretation we have endeavored to avoid," Page v.

2. Still another, The Greek-English Interlinear ESV New Testament, makes this promise in its Preface: "The ESV is an 'essentially literal' translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on 'word-for-word' correspondence while fully considering differences in grammar, syntax, and idiom between current literary English and the original language (Greek). Thus, it seeks to be transparent to the original text, letting the reader see...the structure and exact force of the original (Greek words)," Page XIX-XX. [Words in parentheses are mine].

3. The Christian Standard Bible (CSB), in its Introduction,

a. Sets forth the goals of their translation. It reads to,

1) "Provide English-speaking people worldwide with an accurate translation in contemporary English.

2) Provide an accurate translation for personal study, *sermon preparation*, private devotions, and *memorization*.

3) Provide a clear, understandable text *suitable for public reading* and shareable so that all may access its life-giving message.

4) Affirm *the authority of scripture* and champion its *absolute truth* against skeptical viewpoints," Page xiv, paragraph 3.

b. The CSB Translation's Philosophy. To provide an: "Optimal equivalence balances contemporary English readability with linguistic precision to the original languages. In the many places throughout the bible where a word-for-word rendering is understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a *more dynamic translation* is used. This process assures that both the words and the thoughts contained in the original text are conveyed accurately for today's readers. The Christian Standard Bible places equal value *on fidelity* to the original and readability for a modern audience, resulting in a translation that achieves both goals," Page xiv, paragraph 4b.

4. Conclusion. Each of these Interlinear sets forth its own translation's goals and objectives. What is compatible (consistent) among them is their promise to provide a "word-for-word" translation of Greek to English, rendering the most closely comparable word(s) that's possible while remaining free of personal or religious "interpretation" of the word of God. They were faithful to their pledge. I commend them for keeping this promise for those who are not religious scholars in the Greek language. I remain confident that God's words, as spoken by Him and written by His holy apostles and prophets by the Holy Spirit, have been preserved in these modern-day translations now available for all believers to read and study in their own Greek-English Interlinear. And,

C. Translation Critiques. For the most part, we might find some errors in their work, translating Greek into a suitable and comparable English word(s). However, it is still being determined whether these misrepresentations, mistranslations, or vague and ambiguous correlations from Greek to English were done purposely or incorrectly by the translator(s). Translations have been scrutinized

in recent years. Let's not forget that these men and women were not divinely inspired like the New Testament authors, i.e., apostles and prophets. Remember, to err is human. Their work could have been subject to "translation inerrancy." Perhaps, by perceived religious beliefs, moral and spiritual values ingrained in them, their education, or instructions from their ancestors of the faith. Therefore, 1. It is appropriate to define what "translation inerrancy" means before we get too far along at this point of the lesson. One definition read: "(It) is the belief that the Bible 'is without error or fault in all its teaching'; or, at least, that (the) 'Scripture in the original manuscripts does not affirm anything contrary to (the) fact (outlined in the Bible).'" Some equate inerrancy with biblical infallibility; others do not." – Wikipedia.org/Biblical inerrancy. [Words in parentheses are mine]. Here's yet another explanation of,

2. Inerrancy and Infallibility. One writer penned: "Here, I speak of the Scriptures, and not of any man's claim, such as many before God and men. Likewise, some theologians speak of the "infallibility" of the bible. This can be understood in one of three ways:"

a. Some authors use "inerrancy" and "infallibility" interchangeably." Others, however, make distinctions between these two notions. Observe,

b. McKim, DK, and Geisler, N.L., states: "Inerrancy" refers to complete inerrancy and "infallibility" to the more limited view that the Bible is without error in conveying God's self-revelation to humanity. [3] [12]. On this understanding, "infallibility" says less than "inerrancy." Citing (a) dictionary's definition,

c. John M. Frame, a Professor: "Claims 'infallibility' is a stronger term than 'inerrant.'" "Where 'inerrant' means there are no errors; 'infallible' means there *can be* no errors." [13]. "Yet he acknowledges that 'modern theologians' insist on redefining that word also so that it says less than 'inerrancy.'" And,

d. Harold Lindsell states: "The very *nature of inspiration* renders the bible infallible, which means that it cannot deceive us. It is inerrant because *it is not false*, mistaken, or defective." [14] – Wikipedia.org/Biblical inerrancy. Also,

3. The Author, Dr. Richard W. Schwarz, notes, "Translation has given rise to several issues, as the original languages are often quite different in grammar and word meaning. Some believers trust their translation to be accurate. One such group of believers is known as *the King James Only movement*. For readability, clarity, or other reasons, translators may choose different wording or sentence structures, and some translations may *choose to paraphrase* passages. Because some of the words in the original language *have ambiguous or difficult-to-translate* meanings, debates over the correct interpretation occur." [99] – Wikipedia.org/Biblical inerrancy. Link revised 2/26/2023.

4. Alister E. McGrath proposes: "An important element in any discussion of how scripture is inspired, and the significance which is attached to this, is 2 Timothy 3:16-17, which speaks of scripture as 'God-breathed' (*theopneustos*)". According to McGrath, "the reformers did not see the issue of inspiration as linked with the absolute historical reliability or factual inerrancy of the biblical texts." He says further, "The development of ideas of 'biblical infallibility' or 'inerrancy' within Protestantism can be traced to the United States in the middle of the nineteenth century." [46] – Wikipedia.org/Biblical inerrancy. However,

5. Several Anglican Biblical Scholars have set forth their views regarding the Bible's inspiration. Observe,

a. First, S. R. Driver holds a contrary view, saying that: "(As) inspiration *does not suppress* the individuality of the biblical writers, so it does not altogether (neutralize) their human infirmities or confer upon them immunity from error." [53] – Wikipedia.org/Biblical inerrancy. Similarly,

b. Second, J. K. Mozley, an early 20th-century Anglican theologian, likewise argues: "The Bible is inspired, indeed, *a primary Christian conviction*; it is from this that certain consequences have been drawn, such as infallibility and inerrancy, which retain their place in Christian thought because they are held to be bound up with the affirmation of inspiration. However, the deductions about inspiration can be accepted with clarity. Neither 'fundamentalists' nor skeptics are to be followed at this point...the bible is inspired because it is the adequate and indispensable vehicle of revelation. Still, inspiration does not amount to *dictation* by God." [54] – Wikipedia. org/Biblical inerrancy.

NOTE: I have allowed Wikipedia.org to present the thoughts and writings of contemporary writers and scholars on Biblical Inerrancy and Infallibility. Let's turn again to biblical writers. Matthew Henry wrote regarding the infallibility of the scriptures. Observe this faithful student of the bible.

6. He penned: "What is the excellency of the scripture? It is given by the inspiration of God (v. 16) and, therefore, is his word. It is a divine revelation we may depend upon as infallibly true. The same Spirit that breathed reason into us breathes revelation among us: For the prophecy came not in old time by the will of man, but holy men spoke as they were moved or carried forth by the Holy Ghost, 2 Pet. 1. 21." –First,

a. "The *prophets and apostles* did not speak from themselves, but what they received of the Lord that they delivered unto us. That the scripture was given by inspiration of God appears from the majesty of its style." –Further,

1) "The truth, purity, and sublimity of the doctrines contained in it."

2) "The harmony of its several parts."

3) "*Its power and efficacy* on the minds of multitudes that converse." –Next,

b. With it, from the accomplishment of *many prophecies* relating to things beyond all human foresight, and" –Finally,

c. "From the *uncontrollable miracles* that were wrought in proof of its divine origin(al): 'God also bearing them witness, both with signs and wonders, and with divers' miracles and gifts of the Holy Ghost, according to His own will,' Heb. ii. 4," Pages 1217-1218. This esteemed writer was, once again, entirely on point in his work! You might want to read his additional comments (time does not permit me to glean his wisdom into the scriptures further).

NOTE: [Format alterations are mine to present these words easily].

7. Conclusion. This author disagrees with this notion because of our previous discussion in this lesson, "The Holy Spirit also guided the apostles and prophets in the inspiration (writing) of the scriptures, as well. The apostles wrote down what inspired word was given to them." Why? The Bible stated this was so. Most of our earlier writers saw the inherent truth of the "process of inspiration." If God revealed it, He preserved it for that generation and ours. If not, why not? We are now at the place in this lesson where we will discuss the translation process itself. Let me present some recognized Interlinear for your awareness before I begin. Observe,

D. Recognized Greek-English Interlinear. The list below is a recognized listing of several Interlinear New Testaments. I have sought to provide them beginning with the earliest Interlinear and ending with the latest version. This is a partial list of Interlinear; they are the ones I currently have in my library. Observe,

1. First, I recommend adding one or several to your Library (a hard copy for easy research). It would help to refer to them whenever you propose citing the Greek Text.

a. Textus Receptus, taken from the Greek Text of Stephens 1550, The Englishman's Greek New Testament, Zondervan Publishing House, Grand Rapids, Michigan, First Zondervan Printing, Copyright 1970.

- b. The New Greek-English Interlinear New Testament; United Bible Societies,' Fourth, Corrected Edition, Tyndale House Publishers, Inc., Wheaton, IL, Copyright 1990.
- c. The Greek-English Interlinear, ESV New Testament, Published by Crossway, Wheaton, IL 60187, Copyright 2018.
- d. The New Greek/English Interlinear, NRSV, New Testament, United Bible Societies,' Fifth Revised Edition, Tyndale House Publishers, Inc., Carol Stream, IL 60188, Copyright 2020.
- e. The Greek-English Interlinear CSB New Testament, Holman Bible Publishers, 28th Revised Edition, Christian Standard Bible, One LifeWay Plaza, Nashville, TN 37234, Copyright 2022.
- f. The BlueLetterBible.org, (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, Copyright 2022. This tool allows you to access the Greek New Testament in both manuscripts. <http://www.blb.org/>. The BLB also provides tutorials to help you learn how to use it in your bible study and research.

NOTE: I present no recommendation of one over the other. Each has its own "pros and cons," strengths and weaknesses. I will leave that decision to you to discover for yourself. However, I will make this suggestion regarding the BLB's Online Application.

2. Further, I suggest you familiarize yourself with the BlueLetterBible.org application of the Textus Receptus and the Greek Morphological NT. It is an excellent source for your review and study of the Greek Text. Also,

- a. You would be wise to consult them both at the start of your sermon preparation.
- b. Save the BLB.org Online Application to your desktop for an accessible location and use.
- c. Read and study your text and conduct background research while constructing your "skeleton" outline. This will give form and composition to your lesson preparation and presentation.

NOTE: Review the lesson: "The Art of Preaching" on SermonCentral.com for more information on lesson preparation, presentation, and persuasion methodology. Be advised that,

d. Some Greek-English Interlinear New Testaments were translated by a "word-for-word" Greek to English: "Interlinear glossing." Others, however, needed to be translated using this method. There are variant forms of Interlinear translations.

e. I suggest you research these different methodologies in translating the Greek New Testament into comparable English words, phrases, and sentences. "Interlinear Glossing" is another term that needs to be defined before we proceed. Observe,

3. Definition of Interlinear Glossing. "In linguistics and pedagogy, an interlinear gloss is a gloss, or a (series of brief explanations, such as *definitions* or *pronunciations*) placed between lines, such as between a line of original Text and its Translation into another language. When glossed, each line of the *original text* acquires one or more corresponding lines of transcription known as an *interlinear text*, or Interlinear glossed Text (IGT) – (or) Interlinear for short. Such glosses help the reader follow the relationship between the *source text* (Greek) and its *Translation* (English) and the structure of the original language. In its simplest form, an *interlinear gloss* is simply a literal, *word-for-word* translation of the *source text*." [Words in parentheses and italics are mine in this quotation].

NOTE: Reference, Wikipedia., [http://en.wikipedia.org/wiki/Interlinear\\_gloss](http://en.wikipedia.org/wiki/Interlinear_gloss): Interlinear Gloss, (2023, October 18). Continuing,

4. Interlinear glossing is the method of: "Presenting each word of the original text *on one line* directly above *its gloss* – a simple *word-for-word* translation – it affords the reader access to many formal aspects of the original than a continuous translation can convey," Page vi, Preface to the Greek-English Interlinear CSB New Testament, October 2021. However,

5. Some words, phrases, and sentences were not translated into a "word-for-word" Interlinear glossing. Such Interlinear translations might contain many "interpretations and paraphrasing"

rather than *an accurate* "translation" of the Greek Text. We will point out some of these discrepancies as we conclude this lesson so that you may judge whether the Interlinear you select is, in fact, an accurate *translation* and not a *variant rendition* of the Greek text that was translated into the English language. I solicit your patience and careful attention to the remaining discussions of the translation process.

E. Review of probable translation errors. Please understand that we have not set out to void the work of the many translation teams over the centuries; however, only to establish that they can and have made probable translation errors during the translation process. I have provided for your review and critique of two probable translation errors that have changed the meaning of a vital *section of scripture* in Paul's Letter to the Romans—about Paul's "doctrine" regarding 1) Christ's "Redemption through His blood," and 2) God's "Grace through the faith." I direct your attention now to Romans 3:24-26. I have merely followed the apostles' other Letters and writings to the saints about these fundamental teachings regarding the faith of Jesus Christ. Observe,

1. Redemption through His blood: Paul established that *redemption* from sins is through Christ's shed blood on the cross of Calvary, Romans 3:24; John 19:34. Consider these scriptures,

a. In Ephesians 1:7, "In whom we have redemption through His (the) blood, the forgiveness (of) the trespasses, according to the riches of His grace." CBS, Page 893-894.

NOTE: CBS refers to The Greek-English Interlinear CSB New Testament mentioned above.

b. In Colossians 1:14, "In whom we have redemption through His blood, even the forgiveness (of) the sins." CBS, Page 932.

c. In Romans 5:9, "Much more then, being now justified by His blood, we shall be saved from wrath through Him." CBS, Page 729.

d. In Hebrews 9:12, "But by His blood He entered in once into the holy place, having obtained eternal redemption for us." CBS, Page 1033.

e. In Romans 3:25, "Whom God hath set forth to be (the) propitiation through faith in His blood...for the remission of sins, etc." CBS, Page 724.

NOTE: Romans 3:25 does not resemble the previous texts, "redemption through His blood." The translators did not follow Paul's *pattern or form* that conforms to the apostles' doctrine in this passage of scripture: "Redemption is through His blood" and not "through faith in His blood." Therefore, propitiation, redemption, and justification are made possible "through His shed blood," Romans 3:24; Hebrews 9:13-17. Peter wrote: "Through the precious blood of Christ," 1 Peter 1:18-19. CBS, Page 1078. Concerning,

2. Grace through the faith: Paul established that *grace is through faith* in Christ. Consider these scriptures,

a. In Galatians 3:14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through the faith." The "definite article" "the" or "ho" was not translated within the phrase: "through (the) faith." CBS, Page 881.

b. In Galatians 3:26-27, "For ye are all the children of God by (through the) faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." CBS, Page 883.

c. In Ephesians 2:8, "For by grace are ye saved through (the) faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Again, the *definite article* was not translated within the phrase: "through the faith." CBS, Page 897.

d. In Philippians 3:9, "And be found in Him, not having mine own righteousness, which is of the law, but that which is *through the faith* of Christ, the righteousness which is of God by faith." CBS, Page 925-926.

e. In 2 Timothy 3:15, "And that from a child thou hast known the holy scriptures, which can make thee wise unto salvation *through the faith* in Christ Jesus." CBS, Page 992.

f. In Romans 3:24, "Being justified freely by His grace *through the redemption* that is in Christ Jesus." CBS, Page 724.

NOTE: Romans 3:24 does not resemble the previous texts, "*through the faith* in Christ Jesus." Again, the translators did not follow Paul's pattern or form that conforms to the apostles' doctrine in this passage of scripture: "*through the faith* in Christ Jesus," and not "*through the redemption that is in Christ Jesus.*" CBS, Page 724.

3. Conclusion. I have completed an exhaustive work on this text, even to the point of a possible re-translation of Romans 3:24-26, that conforms to Paul's other doctrinal teachings on: "the redemption *through His blood*, and grace *through the faith* that is in Christ Jesus. You can obtain that work at Archive.org and SermonCentral.com. [Their Links are available at the end of this lesson].

4. Possible reasons for these misrepresentations, exclusions, or alterations. It is my prayer that none of these errors were made purposely. If they were, I could only speculate why it was done. Again, I firmly believe none of these possible errors *have altered* the "divine revelation and inspiration" of the Sacred Text. However,

a. What amazes me is that over 53 years, many of these errors have been repeatedly republished along with Marginal Notes, indicating *variant meanings* and translations.

b. Most of these errors are not critical to the text's message. However, some are and require our consideration. I have categorized these errors *in the Interlinear* for your review.

c. They are 1) Text missing the definite article, 2) Variant translations, 3) Text needing proper Interlinear Glossing, and 4) Inconsistent translation of the Greek text (words or phrases). Let's consider each with a corresponding example for your review. Consider,

5. Sentences that are "missing its definite articles" that, when added, present an entirely different meaning and teaching to the verse(s). I will present them in two categories: 1) the definite article(s) was not translated, and 2) the definite article(s) was displaced. In most cases, the missing definite article does not change the sentence's meaning. However, when the definite article has an accompanying adjective, noun, or pronoun that alters the text without it, this is a probable error in the sentence or text's translation (in my judgment).

NOTE: A definite article, *in most cases*, will proceed an *adjective, noun, or pronoun* (as illustrated in several examples) of a *prepositional phrase*, i.e., "*through the redemption*," Romans 3:24. [PREP | T-GSF | N-GSF]. Observe,

a. Definite article(s) needed to be translated. By this, I mean the article was in Greek text but was not translated into English. Nearly all of them occur when the definite article "the" or "ho" precedes the noun "faith" in a prepositional phrase, i.e., "*through the faith*." Observe these prepositional phrases: 1) "For by grace are ye (you) saved *through (the) faith*," Ephesians 2:8. The article is present in the Greek sentence but was not translated into English. The Greek, "*dia ho pistis*." The absence of the definite articles has changed the meaning of this prepositional phrase. We are not "by faith" or "our faith" saved through grace. But by grace, we are saved "*through the faith*." The emphasis is on "the faith" or the "*gospel of the grace of God*," Acts 20:24. Beloved of the Lord,

a) We all were saved *by the grace* of God, as opposed to keeping The Law or "earning it" through our good works or "righteousness." But instead, "it is the gift of God," Ephesians 2:8-10. This grace came by Jesus Christ, or *through Christ Jesus*, John 1:17; Romans 5:1-2.

NOTE: I present our brother in Christ's comments regarding the missing "definite article" in Ephesians 2:8 and Galatians 3:24-26. His work is mentioned in our references. Observe,

b) B. W. Johnson proposed: "The definite article is found before (the word) faith in the Greek,

showing that *the faith*, or the gospel, is meant. It is the gift of God. The salvation is not due to ourselves but is God's gift. The grammatical construction of the Greek does not allow us to make "faith" the subject of the last clause. It is not "faith" but salvation through faith, which is the gift of God. So says John Wesley in his Notes: "This refers to the previous clause, (that) you are saved, etc., ...Not of works. The salvation is not due to works of law or our merit; hence there is no ground for boasting," Page 529. Johnson also commented on this in the Galatians' Letter. Observe,

c) B. W. Johnson wrote again: "Note. — In the study of this letter, it is well to remember that Paul often uses the term faith in a sense that means more than the act of belief. When it contrasts with the law, it is used in the sense of The Faith, that is, The Gospel. It comprehends what is believed, believing, and the results of believing. The fact that the apostles so often place(s) the definite article before the word faith, so that in the Greek he speaks of The Faith, leaves no doubt of his meaning. Unfortunately, the translators have obscured the meaning by omitting the article. Thus, in this chapter, the Greek gives the definite article five times before the word (the faith), which is omitted in the 175 Common Version. The examples are verse 14, verse 23 (twice), 25 and 26," Page 515.

NOTE: Johnson's quotations were edited in "active voice." Now,

2) Using your Interlinear, look at these passages with the definite article in Greek but was not translated into the English text's "prepositional phrases." I have included several in our earlier discussion of Paul's writings of "God's grace *through the faith*." [Galatians 3:14; Galatians 3:23-26; Ephesians 2:8-9]. Feel free to verify my work in this lesson. That way, you can also defend your teaching and preach on this most vital truth of this Greek's prepositional phrase: "*dia ho pistis en Christos iēsous*," or "through the faith in Christ Jesus," 2 Timothy 3:15; Romans 3:24.

3) Conclusion. The translators, in most cases, did not make this distinction to Paul's use of the "definite article" when he was writing about "the faith" as opposed to "the law." Again, it isn't necessary to include the article in most places where the message is clear. However, when the strength of the article affirms salvation or grace is "*through the faith*" and not "through the law, or the human works of merit," Paul felt it was vitally necessary for the saints to understand this message. Now, let's look at some instances where the "definite article" has been misplaced or displaced in the text, rendering the text incomplete or altering its original meaning. Observe,

b. Definite article(s) was displaced.

1) In Titus 1:1, the text reads: "Paul, bondman of God, and apostle of Jesus Christ according to [the] faith of God's elect, and knowledge of [the] truth which [is] according to piety," EGNT, Page 554. The translators acknowledge that an article was probably required but not in the text or removed during translation. In my judgment,

a) The text should read: "*The faith* of God's elect."

b) Where, then, is the article? I located it in Titus 1:9. Observe,

2) In Titus 1:9, the text reads: "Holding to *the faithful word* [according to *the teaching*], that able he may be both to encourage with sound teaching and those who gainsay to convict." There are some immediate problems with this Interlinear glossing (IG for short). There are two "definite articles" in this verse. However, they are not the same case, number, or gender. Which only means one is not required. Now observe the text's translation in the margin.

3) Titus 1:9 reads: "Holding fast the faithful word as he hath been taught, that he *may be able* by sound doctrine both to exhort and convince the gainsayers." EGNT, page 555.

NOTE: EGNT means "The Englishman's Greek New Testament."

a) The error in my judgment is this: The Greek text does not support the phrase: "according to the teaching." Perhaps a closer rendering would be: "Holding to *the faithful word*, that he may be able both to encourage with *the sound doctrine* and those who gainsay to convict."

- b) I present another passage of scriptures written by the *same author* bearing the phrase: "*sound words, and the teaching.*" Notice,
- c) 1 Timothy 6:3, "If anyone *teaches* other doctrines, and draws not near to *sound words*, that of our Lord Jesus Christ, and the *teaching*," 1 Timothy 6:3. EGNT, page 546.
- 4) Analysis of these two passages. We must consider the words of each passage for their similarity in *the teaching* of the beloved apostle Paul. Observe,
- a) 1 Timothy 6:3, "If anyone teaches other doctrines, and draws not near to sound words; those of our Lord Jesus Christ, and according to *the teaching piety*," EGNT, page 546. [The definite article with doctrines and words was not included in this verse because the words are plural].
- b) Titus 1:9, "Holding to *the faithful word*, [according to *the teaching*], that *able he may be* both to encourage with *the sound teaching*; and those who gainsay to convict," EGNT, page 555. [Notice the definite article is included].
- NOTE: In my judgment, the phrase: "according to the teaching" was probably never a part of Titus 1:9 in the original Greek Text. It is a *possible insertion* into this scripture. Please stay with me,
- 5) The Greek Parsing codes of these two scriptures are as indicated below:
- a) Titus 1:9, Holding to: "*the*" is T-GSM, "*faithful*" is A-GSM, and "*word*" is N-GSM; | "*the*" is T-DSF, "*sound*" is V-PAP-DSF, and "*the*" is T-DSF, and "*doctrine*" is N-DSF. Now observe,
- b) 1 Timothy 6:3, "If" is a COND, the phrase "anyone" is an Indefinite Pronoun, the phrase "*teaches otherwise*" is a V-PAI-3S, "and" is a CONJ, "consent" is a V-PNI-3S, "not" is a PRT-N, | the phrase "*to wholesome*" is a V-PAP-DPM, and "*words*" is a N-DPM. Now let's,
- 6) Consider the questionable phrase in Titus 1:9. Or, "According to the teaching." EGNT, page 555, and CSB, page 997.
- a) In Titus 1:9, "*According to*" or "*kata*" is a PREP, "*the*" is T-ASF, "*teaching*," or "*as he hath been taught*" is a N-ASF. [The EGNT, page 555; the CSB, page 997; and in the BLB.org, TR, Titus 1:9].
- Now, I perceive this as a possible problem.
- b) The definite article "*the*" is coded T-ASF, and the words: "*didachē*" or "*teaching*" in the phrase: "*as he hath been taught*" are also coded N-ASF. Is the word "*teaching or taught*" a verb or a noun? Consider the coding of these two scripture references,
- i) In 1 Timothy 6:3, the Greek word: "*teaches otherwise*" is coded as V-PAI-3S.
- ii) In Titus 1:9, the Greek words: "*hath been taught*" are coded as N-ASF.
- NOTE: However, the same phases: "*have been taught*" in several other passages of scriptures are not translated or coded as a noun in Titus 1:9 [G1322, *didachē*, N-ASF].
- NOTE: Some additional analysis regarding the word "*taught*" is required. Let's consider other scripture texts with the word "*taught*" and see how they were translated and coded. Observe,
- c) This particular phrase, "*have been taught*," is translated and coded as: [G1321, *didaskō*, V-API-2P]. Notice that "*taught*" is translated and coded as a verb, not a noun! Look at each passage for yourself; do not take my word. I expect there will be some feedback from someone for this lesson. Please turn to each passage and check the word's translation and code in Greek Parsing. Notice,
- i) Ephesians 4:21, the phrase: "*didaskō*" or "*have been taught*" is coded V-API-2P.
- ii) Colossians 1:28, the word: "*didaskō*" or "*teaching*" is coded V-PAP-NPM.
- iii) Colossians 2:7, the phrase: "*didaskō*" or "*ye have been taught*" is coded V-API-2P.
- iv) 2 Thessalonians 2:15, the phrase: "*didaskō*" or "*you were taught*" is coded V-API-2P.
- v) 2 Timothy 2:2, the words: "*didaskō*" or "*to teach*" are coded V-AAN.
- vi) 1 John 2:27, the word: "*didaskō*" or "*teach*" is coded V-PAS-3S.
- NOTE: In 1 John 2:27, "*teach and taught*" are translated as *didaskō* and coded G1321 as a verb. We will notice why as we complete the hands-on exercise below.

d) Conclusion. These scriptures have been translated and coded [G1321, *didaskō*, as a verb]. The question is this: "Why wasn't "taught" in Titus 1:9 translated and coded as a Verb?" This is a probable error due entirely to the translators' IG of the Greek word into an English equivalent during translation. I am confused as to why these variant translations were ever necessary. Continuing, c. Now let's look at the phrase: "he hath been taught," used in Titus 1:9. Right away, the phrase is out of place in the text, and the word "taught" is coded incorrectly in Greek. In my judgment, here is where our problem lies!

SPECIAL NOTE: [This part of the lesson is for the reader. It should not be discussed or reviewed during your presentation of this lesson in the assembly.] This is hands-on training for you, the reader! Observe,

d. Exercise in Greek Parsing. To begin, type in or copy and paste Titus 1 into the BlueLetterBible Search window, KJV, and then click on the Search arrow. Once opened, scroll down and select Tools: Tit 1:9. Click on it, and it will open into the Interlinear view. Then scroll down and find the words "he hath been taught" and the Strong's: G1322. Move over to the right of the screen and select the Parsing code: N-ASF. Click on it, and it will open the Greek Parsing box. Reading it from top to bottom,

1) The first panel contains the Inflected Root, Strong's G1322, English transliteration, the Code N-ASF, and Long's vow designation. The second panel contains the Speech: Noun, Case: Accusative, its Number: Singular, and its Gender: Feminine. [You should become familiar with both panels].

2) Select and click the Inflected Greek word Underlined; it will open another screen: TR Concordance, for the Greek word (*didachē* -7x). This panel shows the search Results for TR, mGNT, and LLX, along with its Parsing N-ASF (7x). The results will also be highlighted on the right side of the panel. In this case, it is 30x in 6 unique form(s). The scriptures containing the highlighted form will be listed below the Results Heading: N-ASF. Observe,

3) The Greek word "*didachē*" appears in the scriptures below:

a) Occurrences: 7 times in 7 verses.

b) Speech: Noun.

c) Parsing: Accusative Singular Feminine.

3) Summation. Now, this is where our learning begins. Scroll down the list of scriptures. Notice the code 1322 and the word it has located for our review.

a) Six of the seven times the Strong's G1322 is translated as "doctrine." Only once is it translated as "taught." This is our discussion text, Titus 1:9. Notice that the word "*sound doctrine*" is also a part of this verse.

b) The word "doctrine" is here classed as a noun-ASF. Therefore, the word "taught" was probably not part of this verse, or it has been improperly coded (in my judgment). Examining further,

c) What is the part of speech, case, number, and gender for the word taught? Let's locate it in our list of scriptures before us. Please select it and click on G1322. Scroll down and locate: "Thayer's Greek Lexicon - (Jump to Scripture Index). Click on the "Show All" tab, and it will open to include all the uses of the word "*didachē*," in this case, it contains two paragraphs: 1. Teaching, that which is taught: doctrine, and 2. [(T)he act of] teaching, instruction. In particular, the teaching of the "*didaskalos*" (see note 6) below.

NOTE: 6. Of those in the religious assemblies of Christians, they undertake the work of teaching, with the special assistance of the Holy Spirit: 1 Corinthians 12:28; Ephesians 4:11; Acts 13:1, cf. James 3:1. Observe,

d) In Section 2., we have located our text, Titus 1:9, "hath been taught." This instruction has to do with "the teaching of the *didaskalia*" in the religious assemblies of Christians: "*laleō en didachē*," to

speak in the way of teaching, in distinction from other modes of speaking in public, 1 Corinthians 14:6; "*echō didachē*," and to have something to teach, 1 Corinthians 14:26. Both section 1. Teaching, and section 2. Teaching and instruction define the doctrine. Therefore, "taught" is not the same word referenced in Titus 1:9. Consider,

i) The only way to understand what the Greek word "taught" means is to search for its meaning in the phrase: "been taught." This is actually how we did it in this lesson.

ii) Copy and paste or type: [been taught-with an\*]; i.e., "been taught\*" into the BlueLetterBible's Search window: [Verse or Word(s)] and click the Search arrow.

e) Now, what appears are all the scriptures where Paul uses the phrase: "been taught." There will be four of them [Ephesians 4:21; Colossians 2:7; 2 Timothy 2:15; and Titus 1:9]. Select anyone except Titus 1:9.

i) Select and click on Ephesians 4:21. It will open in the Interlinear view.

ii) Scroll down and locate the phrase: "have been taught."

iii) Move to the right of the page and select the Parsing tab: V-API-2P.

iv) Click on it. It will open into the Greek Parsing Window. Click on the Inflected Greek word Underlined.

f) The TR Concordance for the Greek word: "*didaskōthate*" will appear. It will be highlighted at the bottom of the page as: "*didaskōthate* -3x." This phrase is found three times in the scriptures. Please observe that Titus 1:9 does not appear in this window. Notice also that the Parsing coding is V-API-2P. Therefore,

i) The Greek word *didaskōthate* is a verb, Aorist Passive Indicative, 2nd Person Plural. The phrase "have been taught" is a Verb in each scripture that populated these results.

ii) Why didn't Titus 1:9 appear in this search? The word "taught" in that verse was probably *coded* improperly as a Noun. Continue,

iii) Select and click on Strong's G1321. The Lexicon: Strong's G1321 - *didaskō* window will open. Scroll down and locate the Thayer's Greek Lexicon - (Jump to Scripture index) panel.

iv) Select and click on the "Show All" tab. Review Section 1. Absolutely. a. To hold discourse with others to instruct them and deliver didactic discourses. b. To be a teacher. c. To discharge the office of a teacher, conduct oneself as a teacher.

v) Conclusion: The Greek word *didaskō* is translated as "taught." It is also coded as a verb, V-API-2P. If we searched for the word "taught," what would the results return?

NOTE: [This work has been done by a non-Greek scholar. Please excuse any improperly hyphenated or misspelled Greek words]. Wrapping things up, our,

NOTE: Final Search: Please type or copy and paste the word "taught\*" in the BLB's search window (as before). Notice the results this search yielded: 81 times in 79 verses in the KJV of the Bible. Titus 1:9 will be the only verse translated with the Greek word: "*didachē*" rather than "*didaskō*," as it is with the other 80 passages of scriptures. I know this was a little boring, but it was necessary. I appreciate your patience. Let's now start moving to the conclusion of the lesson.

g) Conclusion: In Paul's other Letters, the word "*didaskō*" is translated as "taught, teaching," and coded G1321, as a Verb in these other scriptures, 1 Timothy 1:3; 1 Timothy 6:2; 2 Timothy 2:2; Titus 1:11. On the other hand, the word "*didachē*" is translated "doctrine," and is coded G1322.

NOTE: See Note 18 in the CSB, where it has been coded, N-ASF, page 997. In my judgment, the definite article "*ho*" or T-ASF should be a part of Paul's Salutation: "Paul...according to *the faith*," would complete the phrase: "the" T-ASF, and "faith" N-ASF. It was "the faith" of God's elect! Amen, beloved in Christ.

NOTE: For more information regarding this work, review the Attachment to the Lesson: Divine

Revelation and Inspiration [The Phrase: "Have Been Taught."] We are winding this all up now. Let's now consider an example of what the translators deem a "variant translation." Observe,

6. Variant translations. We find these words in our exposition of John's message regarding the "woman caught in the very act of adultery" in John 8:1-11. John wrote: "And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master; this woman was taken in adultery, in the very act," John 8:3-4. These alleged charges: "She was taken in adultery, in the very act." Case closed! We will observe the setting of this lesson. The variant translation is in this sentence: "They had set her in the midst. They say unto Him, Master; this woman was taken in adultery, in the very act," John 8:3-4. Observe,

a. They set her. In John 8:3, the phrase: "When they had set her in the midst" needs some review. Mainly because there is much discussion of where she was: "set in the midst" John 8:3.

1) There is a notion that they "stood her in the midst" rather than "set her in the midst," conveying a different position of her before the Lord. Establishing her placement before Jesus is essential (mainly because of a "possible discussion" between them that her accusers could have suspected) during this trial. Notice,

2) The verb "set" in Gr., is *histemi* or *his'-tay-mee*, which means to stand or sit among (the context dictates the inferred position). Jesus was standing, and they sat her amid Jesus and His learners, who were present for His morning lecture. What a site this must have been for these students!

3) There is another verb for "set" in Gr.; it is *kathizo* or *kath-id'-zo*, which means to set, to sit (down); to settle, dwell: —continue, set, sit (down), tarry, etc. This word describes the "people's posture" during Jesus' lecture, John 8:2. This same word, *kath-id'-zo*, is used in another account of Jesus's teaching. This time in His sermon on the mount. Matthew uses it in his gospel, Matthew 5:1-2.

b. With this evidence presented. We are now ready to deal with the sentence: "and the woman being in the midst," John 8:9. After much chiding and questioning, Jesus said: "He that is without sin among you, let him first cast a stone at her... And the ones having heard departed one by one, having begun from the older ones. And He (Jesus) was left alone, and the woman was *in the midst*," John 8:7-9. The NRSV, page 345. Let's not forget the students who were "sitting *in the midst*" during this entire trial of the woman by her accusers before Jesus.

NOTE: The KJV of the bible reads: "and the woman standing in the midst." It is noted that the word "standing" in this phrase is a *variant translation* in this text. As we discussed earlier, the word "standing" in Gr., is *histemi* or *his'-tay-mee*. There is, however, a special note to explain its use in John 8:9. I don't understand why, however!

NOTE: †-- Indicates that the form listed is a variant spelling or variant form of the Greek word found in Strong's Greek Dictionary under that number (G2476). We find this note in the BLB.org Application for the word "standing," which is not found in most later Bible translations.

1) The word "standing," however, does appear in an earlier translation in (The Authorized Version of 1611) of the KJV of the bible as "estousa" with the Note: [f, "ousa," being w.] The w., meaning, Wordsworth, 1870. The Gr. word "ousa" is a "participle" that is translated as "being" in John 8:9. In the three Interlinear and one Greek text, the word "standing" does not appear.

2) The one Interlinear where the word "standing" appears contains Wordsworth's note in its footnotes, which translates the sentence to read: "and the woman in [the] midst being," or "and the woman being in the midst," John 8:9.

NOTE: The Englishman's Greek New Testament, An Interlinear Literal Translation and (The Authorized Version of 1611), Page 267.

3) I'm confused as to why the word "being" was removed and the word "standing" was inserted. It adds little to the importance of the verse.

c. The insertion of the word "standing" as opposed to "being" is not a matter of faith but one of accurately presenting the Greek text consistent with the best translations, with integrity, soundness in the faith, and a good conscience: in the sight of God and before all men, 2 Corinthians 4:1-2.

d. Thus, inferring that "the woman was standing with Jesus" at the time the scribes and the Pharisees presented their case of her adultery has little to do with the matter of Jesus' judgment of her guilt or innocence. In continuing, let's consider two other words important in this matter. Observe,

e. The verb and preposition "stooped down" in Gr., are *kypto* or *koop'*-to and *kato* or *kat'*-o. This Jesus did twice in our text of discussion. Once before His sentence, and again after saying: "He that is without sin among you, let him first cast a stone at her," John 8:7.

1) It seems this was enough to convict her accusers. Jeremiah wrote: "Is not my word like as a fire? Saith the Lord; and like a hammer that breaketh the rock in pieces?" Jeremiah 23:29.

2) After hearing them, Jesus' words broke these hearts of stone: being pierced in their hearts and convicted of their sins.

f. Conclusion: We should allow the context of the text to help us understand the setting of the rulers' discourse before the Lord and the woman. Something had happened that is not mentioned in the text that has the woman "standing" after her accusers left "one-by-one" from the temple. If there is some merit to "her standing," perhaps that could have occurred during one of the times Jesus had: "stooped down to write on the ground with His finger," John 8:6; John 8:8. However, I'm not inclined to agree in either case to the merits of any change in the text of discussion, "and they set her in the midst," John 8:3. Now, let's consider our last topic in this lesson. Observe,

7. Text lacking Interlinear glossing. The text has been *translated without* authorized Interlinear glossing of words, phrases, or sentences from Greek into English. I have provided an example of this possible error. It is found in Paul's Epistles to Timothy and Titus regarding the "characteristics of elders and deacons," 1 Timothy 3:2; 1 Timothy 3:12; Titus 1:6.

a. The bishop can be married only once. We find this sentence in the Interlinear of the NRSV within the margin. The text reads: "Now a bishop must be above reproach, married only once," 1 Timothy 3:2, NRSV, page 720. This translation is not reflective of the original Greek text. Consider,

1) This exact phrase in other Interlinear reads: "(For) the overseer...to be...of one wife a husband," 1 Timothy 3:2. (CSB, ESV, and EGNT).

2) The EGNT Interlinear does not contain the words in Greek: "married only once." But instead, "of one wife a husband." This rendering is an interpretation and not a translation of the Greek Text.

3) The marginal comments for this text state: Note, i, Gr., the husband of one wife, from the "Textus Receptus" of 1970. Therefore, I sought to resolve this probable error through Greek Parsing.

NOTE: Recall Greek parsing, which means "To divide (a sentence) into grammatical parts and identify the parts and their relationship to each other." Reference, Merriam-Webster Dictionary.

Now our,

b. Greek Parsing Exercise. In this exercise, we are looking for an article, adjective, verb, adverb, noun, etc., that all agree on case, number, and gender. Observe,

1) The phrase interpreted: "Married only once," 1 Timothy 3:2, NRSV, page 720.

a) First, the word "married" in Greek is "gameo," a verb that I'm unable to locate in my Greek-English Interlinear. It, however, can be inferred by the words "husband or wife."

b) Second, the word "only" in Greek is: "mon'-on," an adverb meaning merely: — alone, but, or only. Again, this word is not a part of the Greek Text.

c) Third, the word "once" in Greek is: "pote" or *pot'-eh'*, which is an enclitic particle, meaning at some time, ever: — afore- (any, some-), (n-) ever, in time past, once, etc. The word "once" is not a part of the Greek text under discussion, 1 Timothy 3:2.

2) Therefore, we cannot rightfully map this phrase: "married only once," using Greek Parsing due to the absence of the Greek text: "*gameo mon'-on pote*," enabling "interlinear glossing" beneath the Greek Text into an English translation. Now,

c. A comparative analysis. Whereas the word "married" is "*gameo*," a verb; the word "only" is "*mon'-on*," an adverb; and the word "once" is a particle, or PRT. The phrase: "married only once," could not be map during our Greek Parsing Exercise. The Greek Text is "*anēr eis gynē*," or "the husband of one wife," 1 Timothy 3:2. And not "*gameo mon'-on pote*" which does not appear in our text to permit Interlinear glossing, from Greek into an English equivalent translation.

d. Conclusion: Therefore, the phrase interpreted as "married only once," NRSV, page 720, was not part of the Greek Text in 1 Timothy 3:2. Which was necessary for a word-for-word translation into English. [The author referred to Galatians 1:23 and 1 Corinthians 7:9 to obtain the English words "married only once."].

1) The translators gave us their interpretation; however, the phrase is not a part of the Greek text of Stephens 1550, page 542. It is translated: "to be of *one wife husband*." Their interpretation: "Married only once" is written in the margin of the NRSV Interlinear, page 720.

2) Again, I present these examples only to show that it may have been probable that the translators have allowed their interpretations, opinions, and beliefs to influence their translations of the Sacred Text.

3) As a result of a careful review of the sentence: "the husband of one wife," it is evident that the phrase: "married only once" could not have been Paul's instruction to the Christian characteristics both the elders and deacons should manifest to become leaders in the church of the Lord.

NOTE: For a full explanation of this phrase: "Husband of one wife." Download our lesson entitled: "The Husband of One Wife" on Sermoncentral.com by Ron Freeman, Evangelist.

4) Consider our last probable error in the translation process. Which we call the "incorrect translation of the Greek text." What is meant by this is that the same Greek word appears in the text but is not translated consistently by all translators (some were interpretations and not translations). Observe, here is one,

8. Inconsistent translation of the Greek text (word). We find this probable error in Paul's Letter to the Romans. In chapter six, verse 7, he wrote: "For he that is dead is freed from sin," Romans 6:7. As Paul concludes his discourse, he defines how he, the Romans, and we were "freed from sin." Two NOTES are presented regarding the Greek word: "*dikaioō*" in Romans 6:7. Observe,

NOTE: The King James Version (KJV) translated the Greek word "*dikaioō*" as: "freed."

NOTE: The Englishman's Greek English Interlinear translated "*dikaioō*" as: "justified."

a. The definite article "the" or "*ho*" is absent in the translation of the KJV of the Bible.

b. The Greek reads: "Is justified from *the* sin." Therefore, it should read: "He that is dead is *justified from (the) sin*," Romans 6:7. Here, Paul meant,

c. "For if we have been *planted together* in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of the sin might be destroyed...He that is dead is *justified from the sin*," Romans 6:5-7. [Text shortened for brevity].

d. More clarification is needed to completely understand what Paul was affirming took place in our death, planting, and resurrection "to walk in newness of life." Witnessing further discussion of our *death to sin* might surprise some of you.

1) The phrase "is freed" from sin is rightly translated as "is justified" from (the) sin, Romans 6:7. Please consult your own Greek-English Interlinear to see the apostles' words regarding this undeniable truth of the scriptures. Also, consider,

- 2) In the Gr., the word "*dikaioō*" is translated as "justified" rather than "freed."
- 3) The Gr., word for "freed" is "*eleutheroō*," as translated in Romans 6:18; John 8:32, and other passages within the Greek-English Interlinear New Testament. Here is a short, e. Summary of several Greek-English Interlinear of Romans 6:7. Consider,
  - 1) The Englishman's New Testament, "For he that died has been justified (*dikaioō*) from sin," Page 414.
  - 2) The United Bible Societies, New Testament, "For the one having died has been justified (*dikaioō*) from sin," Page 546.
  - 3) The CSB New Testament, "For the one having died he has been set free (*dikaioō*) from the sin," Page 742.
  - 4) The ESV New Testament, "For the one having died (he) has been justified (*dikaioō*) from the sin," Page 667.
  - 5) The BLB Textus Receptus New Testament, "For he that is dead is freed (*dikaioō*) from sin," Romans 6:7.
  - 6) Conclusion. Every Interlinear had the Greek word "*dikaioō*" in them; two translated it as "freed," and three as "justified." The Greek word *did not* change. However, two Interlinear did not provide a *word-for-word* translation or "interlinear glossing" beneath the Greek words forming our discussion text. The Greek word "freed" is: "*eleutheroō*," as mentioned earlier in this lesson.
    - a) The Greek word "*eleutheroō*" is absent in Romans 6:7. Therefore, this could not have been Paul's meaning in the verse.
    - b) It is time for me to conclude this lesson; I appreciate your patience and attention during my presentation of this most profound doctrinal teaching concerning the "revelation, inspiration, and translation" of the divine word of God.
    - c) It was our aim in this lesson to test this epistasis. We found some discrepancies but found them insufficient to change our view that these works were done in true faith and allegiance to the will of God. So, with this, I will conclude this lesson. Recall what we discussed...

## CONCLUSION

### A. Outline.

1. The Process of Divine Revelation
2. The Process of Divine Inspiration
3. The Process of Human Translation

### B. Summarize main points.

1. First, we considered the process of divine revelation of the word of God. "Revelation" means to: "Uncover, reveal, or to make known." Who, however, "*Knoweth* the wisdom and knowledge of God! How unsearchable are His judgments, and His ways are past finding out. For who hath known the mind of the Lord...to whom be glory forever. Amen," Romans 11:33-36. What God has done through "revelation" is to have made known His divine will and way, which had been kept secret since: "The world's beginning. But hath in due times manifested His word through preaching, which is committed unto me (and the other apostles) according to the commandment of God our Saviour," Titus 1:1-3. His word was manifested through "revelation" unto His holy apostles and prophets by the Spirit," Ephesians 3:1-7; Galatians 1:11-12.
2. Second, we discussed the process of divine inspiration in recording the word of God. "Inspiration" means "the breathing forth of the word of God," Matthew 4:4. We can be sure of the authenticity of the "word of God" recorded by the hands of the apostles because it was done through the "inspiration of God," 2 Timothy 3:16-17. Holy men of God: "Spoke and wrote as the Spirit gave them utterance

and recollection," 2 Peter 1:20-21; Acts 2:1-4. Peter further explained: "If any man speaks, let him speak of the oracles of God," 1 Peter 4:11. God's divine truths were revealed and recorded through the process of divine inspiration: through the hands of the apostles, Galatians 6:11; Ephesians 3:3-4; Hebrews 13:22; 1 Peter 5:12. Referring to these first two processes: the revelation and inspiration of the "word of God." The Psalmist David wrote: "The word of the Lord is right, and all His works are done in truth," Psalms 33:4. And, "Forever, O Lord, thy word is settled in heaven," Psalms 119:89.

3. Lastly, we investigated the process of human translations of the word of God. This last process was done without "divine revelation and inspiration." It was accomplished through the hands of men and women who were uninspired. They came from many backgrounds, educational standings, and religious beliefs. Their pledge during the Translation of the Greek Text into our English language was to do so without any "interpretations." The Englishman's Greek New Testament, of the Greek Text of Stephens 1550, in its Introduction, provided these words: "Thus we have endeavored to furnish the English student with all he may require both as to the *Text* of the New Testament and possibly all he required for its word-for-word *translation*. The interpretation (*of the sacred text*) we have endeavored to avoid," Page V. [Words in parentheses are mine]. Still another, The Greek-English Interlinear ESV New Testament, made this promise in its Preface: "The ESV is an 'essentially literal' translation that seeks as far as possible to reproduce the precise wording of the original text, and the personal style of each Bible writer. As such, its emphasis is on 'word-for-word' correspondence while fully considering differences in grammar, syntax, and idiom between current literary English and the original language. Thus, it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original (word)," Page XIX-XX. To become a New Testament Christian, under Christ's Covenant, you must....

C. Invitation. Present God's pattern of conversion. Jesus said: "Come unto me all ye that labor," Matthew 11:28-30. [Explain the POC, i.e., hearing and believing the gospel; repentance of all past sins; confessing faith in Christ, as the Son of God; and then, by obeying the gospel; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Romans 6:17-18; Ephesians 1:12-14]. See the attachments below.

D. Exhortation. "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.

E. Motivation. Do as Peter directed: "Save thyself," Acts 2:40; Acts 2:36-39; Acts 2:41.

### Consultations and Commendations

I submit this verse unto you that I may: "Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I acknowledge my consultation with these distinguished authors in this lesson.

### References

1. Textus Receptus, taken from the Greek Text of Stephens 1550, The Englishman's Greek New Testament, Zondervan Publishing House, Grand Rapids, Michigan, First Zondervan Printing, Copyright 1970.
2. The New Greek-English Interlinear New Testament; United Bible Societies,' Fourth, Corrected Edition, Tyndale House Publishers, Inc., Wheaton, IL, Copyright 1990.
3. The Greek-English Interlinear, ESV New Testament, Published by Crossway, Wheaton, IL 60187, Copyright 2018.
4. The New Greek/English Interlinear, NRSV, New Testament, United Bible Societies,' Fifth Revised Edition, Tyndale House Publishers, Inc., Carol Stream, IL 60188, Copyright 2020.

5. The Greek-English Interlinear CSB New Testament, Holman Bible Publishers, 28th Revised Edition, Christian Standard Bible, One LifeWay Plaza, Nashville, TN 37234, Copyright 2022.
6. The BlueLetterBible.org, (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, Copyright 2022. This tool allows you to access the Greek New Testament in both manuscripts. <http://www.blb.org/>. The BLB also provides tutorials to help you learn how to use it in your bible study and research – The Link to this tool is ([www.BLB.org](http://www.BLB.org)).
7. [12] McKim, DK, *Westminster Dictionary of theological terms*, Westminster John Knox Press, 1996.
8. [13] Geisler, N. L. (ed), *Inerrancy*, Zondervan, 1980, p. 22.
9. [14] Frame, John M. "Is the Bible Inerrant?" IIIM Magazine Online, Volume 4, Number 19, May 13 to May 20, 2002. 1]. The article "Is The Bible Inerrant?" by Professor John M. Frame,
10. [15] Lindsell, Harold. *The Battle for the Bible*. Zondervan, 1978, p. 31. ISBN 978-0-310-27681-4.
11. [46]. McGrath, Alister E., *Christian Theology: An Introduction*, Oxford: Blackwell Publishers, 1994; 3rd ed. 2001. p. 176.
12. [53] Driver, S. R., Church Congress speech, cited in F.W. Farrar, *The Bible: Its Meaning and Supremacy*, Longmans, Green, and Co., 1897.
13. [54]. Mozley, J. K., "The Bible: Its Unity, Inspiration, and Authority," in W.R. Matthews, ed., *The Christian Faith: Essays in Explanation and Defense*, Harper and Bros., 1936. pp. 58-59.
14. [90]. See Encyclical Letter of 1893 quoted in Schwarz, W., *Principles, and Problems of Biblical Translation: Some Reformation Controversies and Their Background*, CUP Archive, 1955, p. 11.
15. Matthew Henry's Complete Commentary on the Bible, by Matthew Henry, Christian Classics Ethereal Library, Grand Rapids, MI, 1706.
16. The People's New Testament, by B. W. Johnson, Christian Publishing Company, Grand Rapids, MI, 1891.
17. Vine's Expository Dictionary of Old and New Testament Words, by W. E. Vine, Fleming H. Revell Company, Old Tappan, NJ, Copyright, 1981.
18. Smith's Bible Dictionary, William Smith, Grand Rapids, MI: Christian Classics Ethereal Library, Printing 1884.
19. Merriam-Webster Online Dictionary © 2015 by Merriam-Webster, Incorporated; Springfield, Massachusetts, 01105.
20. Merriam-Webster Online Thesaurus © 2015 by Merriam-Webster, Incorporated; Springfield, Massachusetts, 01105.
21. Wikipedia Foundation, Inc., 1 Montgomery Street, Suite 1600, San Francisco, CA 94104, Copyright 2023. <http://en.wikipedia.org> .
22. The BlueLetterBible.org, (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, © 2022, by the Blue Letter Bible. This tool allows you to access the Greek New Testament in both manuscripts. <http://www.blb.org/> The BLB also provides tutorials to help you learn how to use it. Link, ([www.BLB.org](http://www.BLB.org)).

A word of thanks to BLB.org.

Thank you for this valuable study tool, BLB.org. It has been an excellent instrument for me to learn and use the Interlinear to bring my sermons alive to the audience. Thank you very much for this great Application to help study the scriptures.

Author's Information

Ron Freeman, Evangelist

Worldwide Ministry Church of Christ.org.™

Post Office Box 1112  
Anniston, AL 36202  
Email: wwmcoc@earthlink.net  
Website: <https://wwmchurchofchrist.org>

### THE PHRASE: "HAVE BEEN TAUGHT"

#### Attachment to Lesson: Divine Revelation and Inspiration

We have searched other writings of Paul in his Letters to the Saints to determine how *he recorded this phrase and translated it into* the Interlinear. Here are my findings from that search.

1. The text of discovery, we find these words,

First, in Titus, chapter 1, verse 9, we find these words: "Holding fast the faithful word [as he hath been taught], that he may be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1:9.

2. In three other passages, we find similar words,

Second, Ephesians 4:21 says, "If so, be that ye have heard him, and have been taught by him, as the truth is in Jesus."

Third, Colossians 2:7 says, "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

Fourth, 2 Thessalonians 2:15 says, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

3. Similarity of the phrase: "have been taught."

a. In Titus 1:9, it is translated: "he hath been taught," G1322, *didachē*, N-ASF [meaning, Noun, Accusative Singular Feminine].

b. In Ephesians 4:21, it is translated: "have been taught," G1321, *didaskō*, V-API-2P [meaning, Verb, Aorist Passive Indicative - 2nd Person Plural].

c. In Colossians 2:7, it is translated: "ye have been taught," G1321, *didaskō*, V-API-2P [meaning, Verb, Aorist Passive Indicative - 2nd Person Plural].

d. 2 Thessalonians 2:15 translates it: "ye have been taught," G1321, *didaskō*, V-API-2P, [meaning, Verb, Aorist Passive Indicative - 2nd Person Plural].

4. Comparative analysis of the phrase: "hath been taught" and "have been taught."

a. I searched for the phrase: "He hath been taught." Titus 1:9 was returned as the only listing. The word "taught" was coded as G1322, in Gr., "*didachē*," and part of speech: a "noun," or N-ASF. I then searched "*have been taught*." I found three verses.

b. They were Ephesians 4:21; Colossians 2:7; and 2 Thessalonians 2:5. The words "*taught*" were coded as G1321, in Gr., "*didaskō*," and part of speech: "*are verbs*" or V-API-2P, respectively.

c. I then searched for the word "taught." It returned the words being listed and translated 81 times in 79 verses in the KJV of the Bible as "*taught*." The Greek word "*didaskō*" was coded as G1321 80 times and G1322 once in Titus 1:9.

1) Titus 1:9 was part of this search list, coded and translated as indicated (4.a.).

2) However, Titus 1:11 was absent from this list. Yet, coded as G1321, in Gr., "*didaskō*," and part of speech: "*a verb*" or V-PAP-NPM. I'm unsure why it did not comprise a return during our search for the word: "*taught*." I then searched for the word: "*doctrine*."

3) The word "*didachē*" is translated as "doctrine" and occurs 56 times in 55 verses in the KJV of the Bible. It is coded as G1319, in Gr., "*didaskalia*"; part of its speech is a noun or N-DSF. The list includes 1 Timothy 6:3; Titus 1:9, and eight other scriptures from Paul's Letters to the churches. Therefore,

5. Conclusion: The Greek word "*didachē*" in Titus 1:9 is translated as "*taught*" but is coded as a "noun" or N-ASF. The Greek word "*didaskō*" was translated as "*taught*" and occurs 81 *times in 79* verses in the KJV of the Bible.

a. In Paul's other Letters, the word "*didaskō*" is translated as "*taught, or teaching,*" and coded G1321, and is coded a verb, or V-API-2P, in Ephesians 4:21; Colossians 2:7; and 2 Thessalonians 2:15.

b. I firmly believe the phrase: [as he *hath been taught*] was not a part of the inspired word of God, as included in Titus 1:9. [This, however, is my judgment].

c. That phrase is absent in several later Interlinear translations of Titus 1:9. [ESV, page 904, NRSV, 4<sup>th</sup> and 5<sup>th</sup> Edition, pages 748 and 740, respectively.

d. I have presented this evidence so you might form your conclusions regarding the translators' work outlined in this sermon. Thank you for your attention and patience in listening to or reading the "Divine Revelation and Inspiration" of the Word of God.

/End of Dissertation/